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VOL. XIV, No. 6

# THE CLERGY REVIEW

JUNE 1938

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I—ASCETICAL & MYSTICAL THEOLOGY II—LITURGY  
III—ECONOMICS & SOCIOLOGY

**QUESTIONS & ANSWERS**

**REVIEWS, &c.**

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# THE CLERGY REVIEW

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# The CLERGY REVIEW

NEW SERIES.

VOL. XIV, No. 6.

JUNE, 1938

## NEWMAN AND THE HUMANITIES

"*THE English Dictionary*," says Dr. Johnson, "was written, not in the soft obscurities of retirement, or under the shelter of academic bowers, but amid inconvenience and distraction, in sickness and in sorrow." That so great a monument of patience and erudition should have been compiled in circumstances so unpropitious to literary labours is remarkable enough; but it is surely no less astonishing that those serene and beautiful pages which Cardinal Newman gave to the world under the title of *The Idea of a University* should have been composed at a time when their author was assailed by difficulties and anxieties that might well have overborne many a seemingly stronger man than he. Some may think it even stranger that Fénelon, within a month or two of his death, when sorrow and disappointment had exacted their bitterest toll from him, should have written that famous *Letter to the Academy* which ranks him among the great critics and humanists of the world. But, after all, Fénelon's letter, so charming, so discursive, so pleasantly allusive, is, for all its erudition, no more than an informal *causerie*. The nine discourses which make up *The Idea of a University* are of a very different nature. They present the masterly development of a thesis, the orderly unfolding, step by step, of a whole theory of education, as closely inter-related in its successive parts as a proposition of Euclid, and wrought with such consummate precision of argument and expression as to make the reading of it, the mere contemplation of its skill, whatever our practical interest in its subject-matter, a source of wonder and delight.

Walter Pater speaks of it as "the perfect handling of a theory", and an eminent living critic, Sir Arthur Quiller-Couch, addressing his students from the Chair of English Literature at Cambridge, tells them that the book, "is so wise—so eminently wise—as to deserve being bound by the young student of literature for a frontlet on his brow and a talisman on his writing wrist." The logical skill and the verbal felicity with which the thesis is presented are in themselves an argument, and an irresistibly persuasive one, for the soundness and truth of the thesis itself, as affording a practical demonstration, a shining example, of the effects of that liberal education whose virtues it sets out to extol.

Though the book is formally concerned, as its title announces, with the kind of education which it is the province of a University to impart, it lays down principles which are invaluable to all learners, whether it be their fortune to profit by a University training, or not.

If circumstances have altered since Newman's day, they have altered in such a way as to increase the cogency of his arguments and to make his warnings more salutary, more timely than ever. Never was there an age in which opportunities for the mere acquisition of knowledge or of information on all kinds of subjects were more abundant, or more widely distributed, than they are today. To the prodigious activities of the printing-press, from which there pours an unceasing and ever-swelling torrent of books, periodicals and newspapers, good, bad and indifferent, there have been added in our day those marvellous inventions, the wireless and the cinema. By day and by night, and from every quarter of the globe, we are perpetually being pelted with a hail of miscellaneous facts and rumours and comments bewildering in their number and diversity. How are we to thread our way through the perplexities of this inextricable maze,

and to whom shall we listen amid this multitudinous Babel of conflicting voices ?

There are in these days, as there were in Newman's, not a few who think that education is synonymous with the mere acquisition of knowledge. The learner is looked upon as a receptacle into which knowledge is to be poured as into a bottle. Such people hold, or seem to hold, that, provided a person reads enough books, attends enough lectures and listens to a sufficient number of instructive talks on the wireless, he will, almost unconsciously, and without any effort of his own, become in due time an educated man.

On this misleading and most baneful illusion Newman comments as follows (the addition of the wireless and the cinema to the apparatus of popular education does but lend an *a fortiori* significance to his words) :

I will tell you, Gentlemen, [he says to his undergraduate listeners] what has been the practical error of the last twenty years—not to load the memory of the student with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects ; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not ; of considering an acquaintance with the learned names of things and persons, and the possession of clever duodecimos, and attendance on eloquent lecturers, and membership with scientific institutions, and the sight of the experiments of a platform, and the specimens of a museum, that all this was not dissipation of mind, but progress. All things now are to be learned at once, not first one thing, then another, not one well, but many badly. Learning is to be without exertion, without attention, without toil ; without grounding, without advance, without finishing. There is to be nothing individual in it ; and this, forsooth, is the wonder of the age. What the steam engine does with matter, the printing press

is to do with mind ; it is to act mechanically, and the population is to be passively, almost unconsciously enlightened by the mere multiplication and dissemination of volumes. Whether it be the schoolboy or the schoolgirl, or the youth at college, or the mechanic in the town, or the politician in the senate, all have been the victims in one way or other of this most preposterous and pernicious of delusions. . . . Do not say [he goes on], the people must be educated, when, after all, you only mean, amused, refreshed, soothed, put into good spirits and good humour, or kept from vicious excesses. I do not say that such amusements, such occupations of mind, are not a great gain ; but they are not education. You may as well call drawing and fencing education, as a general knowledge of botany or conchology. Stuffing birds or playing stringed instruments is an elegant pastime, and a resource to the idle, but it is not education. Education is a high word ; it is the preparation for knowledge, and it is the imparting of knowledge in proportion to that preparation.

The preparation is all-important. No seed will flourish unless the soil has been patiently tilled for its reception. Nor can you make a man a surgeon by persuading him to read a book on operative surgery, or turn a cannibal into a Christian by forcing him to read the Bible. "We require," says Newman, "intellectual eyes to know withal, as bodily eyes for sight. We need both objects and organs intellectual ; we cannot gain them without setting about it ; we cannot gain them in our sleep, or by hap-hazard. The best telescope does not dispense with eyes."

All this is the truth, and if the need to emphasize it was great in Newman's day, how much more urgent is it in our own ! If it was "preposterous" and "pernicious" then, to hold that the mere dissemination of cheap literature, however instructive and improving that literature might be, was calculated, as it were automatically, to result in the education of the people, how are we to characterize the notion that education can really be advanced by listening on the wireless to

disconnected talks on subjects as varied as the speakers? A note in music, it has been said, is nothing but as it appertains to what is past and what is to come. In the same way, the acquisition of knowledge, if it is to bring about the intellectual enlargement by which Newman sets such great store, and which he regards as the sole and sufficient aim of a liberal education, must proceed orderly and step by step, no fresh advance being attempted till we are sure of the ground on which we stand. What Newman means exactly, when he speaks of "liberal" education, will presently appear. Meanwhile, let it be observed that when he complains that there is nothing *individual* in the kind of education, or pseudo-education, which he is denouncing, he is laying his finger on a vital spot. In the initial stages of our training, we do not so much learn, as learn how to learn, a skill we can only acquire satisfactorily from a living, breathing individual, not, for example, from what are called correspondence classes, not from the wireless, nor from the cinematograph, nor even (till we have learnt how to use them) from books; not, in short, from any impersonal or anonymous source, but from an individual whom we can see and hear and to whom we can refer our difficulties again and again; and if that individual have the necessary, the essential gift, the gift not only to instruct but to inspire, the gift not only to impart a subject, but to awaken our interest in it and to make it live, then the first step, and the most important, has been accomplished.

How profound, how abiding such personal influence may be! "Forty years must have gone by since I was at school," says M. Georges Duhamel, "yet to this day I can remember some of the actual phrases that fell from the lips of my old master. In the silence of the night I have but to listen with my inward ear and I can hear his voice, its different modulations, its rhythm, his very pauses for breath.



No doubt the personal influence of the master, what we may call his *aura*, is more important than the actual substance of his discourse. It acts upon the impressible and absorbent minds of the young. If he possesses the human touch that makes the whole world kin, if he speaks well, if he loves his work and is willing to give himself up to it, I have no doubt about his influence. A class is like a family; there is a mysterious intimacy about it. The master speaks, and some of the things he says are destined to become part of our being and to abide with us, it may be, till the very end of our lives."

*If he has the human touch, if he loves his work and is ready to give himself up to it!* These are important provisos, particularly the first, and how rarely, alas, are they fulfilled! The accurate, the thorough knowledge which Newman demands, the comparing, the co-relating, the adjusting, the digesting, the assimilating of what we learn, to the end that we may really make it part of us, all this of course is a *sine qua non*. But what if the teacher, with all his learning, all his industry, all his zeal for accuracy, has himself no spark of the sacred fire within him? If an institution, no matter how "up to date", how efficiently organized, has no tradition behind it, no historic associations, no beauty of site or architecture, no spiritual atmosphere—things which in themselves, quite apart from the actual teaching, are potent educational factors, silently, insensibly influencing heart and mind—it is especially important that the teacher's lips should have been touched by the altar fire. I remember long ago reading Latin and Greek poetry under the guidance of a profoundly erudite and painstaking master. He was thorough indeed! There was no chance of remaining a smatterer under his exacting ferule. Every word we construed was squeezed dry, as it were, till it had not another drop to yield. A profusion of notes—etymological, gram-



matical, exegetical, textual, historical and I know not what—were given us to take down and learn by heart. *Paulatim sed firmiter* was the motto of that school. We lived up to it. Newman's *desiderata* were all fulfilled in that astonishing little man, who was not only a great scholar but a most efficient disciplinarian. Only one thing was lacking, but it was fundamental. Its absence rendered vain and nugatory all that he tried so laboriously to teach us. He carried no torch; or, if he did, it had never been lighted. Of the beauty that lies captive in a line, "the birth of some chance morning or evening at an Ionian festival, or among the Sabine hills", he was totally unconscious. The spell, the perennial charm was there, waiting to be released, but he could not set it free. That Homer, or Horace, or Virgil had any province save to provide pegs for schoolmasters to hang their dusty rules upon, never seemed to enter his head.

Though Newman does not mention such persons explicitly, he hints at them when he speaks of those "authors who are as pointless as they are inexhaustible in their literary resources", and who "measure knowledge by bulk, as it lies in the rude block, without symmetry, without design". "How many commentators," he exclaims, "are there on the Classics, how many on Holy Scripture, from whom we rise up, wondering at the learning which has passed before us, and wondering why it passed!" No doubt the discipline in that class was good for us. It at least taught us obedience. "Ours not to make reply, ours not to reason why." No doubt the habits of thoroughness and application which we were then forced to acquire, resulted in a moral benefit. But we were like people exploring the recesses of a dark cave, or, rather, like wayfarers stumbling painfully along some subterranean passage, of which we could not see the issue, nor even had any confidence that there was one. The light came when we passed on into the next form,

the Sixth. There, our eyes and ears were suddenly opened. Virgil was no longer a theme, a text for wearisome disquisitions on grammatical figures or syntactical anomalies. It was like a first sight of the sea. We heard at last, "the ocean roll of rhythm". We had reached our peak in Darien, and "looked at each other with a wild surmise".

Governments, municipal authorities, may build schools of excellent design and equip them with every modern device, including the cinema and the wireless. They may draw up syllabuses and *curricula* on the most scientific and enlightened plans. They may, in a word, see to it that the machinery of education is as perfect as human ingenuity can make it, and as likely as not they will do it in vain. For education is not a mechanical process. "A University", says Newman—and what he says of a University is no less true of a school—"is according to the usual designation, an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill."

The contrast which Newman draws between the "well-informed" man and the educated man may perhaps be illustrated by a comparison between a pantechnicon packed with furniture, and a drawing-room in which everything is accessible, and disposed with an eye to elegance and convenience. A pantechnicon is not furnished, though it be crammed with furniture; a mind is not furnished, though it be crammed with knowledge. Newman speaks of the encouragement of the smatterer as having been "the error of the past twenty years". He might have assigned to it an earlier origin than that. Charles Lamb, in his essay on "The Old and New Schoolmaster", which appeared in 1821, some thirty years before the date of Newman's lecture, has a passage which suggests that the evil had taken firm root even then. "The modern schoolmaster," he says, "is expected to know a little of everything, because his

pupil is required not to be entirely ignorant of anything. He must be superficially, if I may say so, omniscient. He is to know something of pneumatics ; of chemistry ; of whatever is curious or proper to excite the youthful mind ; an insight into mechanics is desirable, with a touch of statistics ; the quality of soils, etc."

But knowledge, according to Newman, is "something intellectual, something which grasps what it perceives through the senses ; something which takes a view of things ; which sees more than the senses convey ; which reasons upon what it sees, and while it sees ; which invests it with an idea . . . it is not a mere extrinsic or accidental advantage, which is ours today and another's tomorrow, which may be got up from a book, and easily forgotten again, which we can command or communicate at our pleasure, which we can borrow for the occasion, carry about in our hand, and take into the market ; *it is an acquired illumination, it is a habit, a personal possession, and an inward endowment.* . . . When we speak of the communication of Knowledge as being Education, we thereby really imply that that Knowledge is a state or condition of mind ; and since cultivation of mind is surely worth seeking for its own sake, we are thus brought once more to the conclusion, which the word 'Liberal' and the word 'Philosophy' have already suggested, that there is a Knowledge which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labour."

This "Liberal" Education to which Newman refers in the extract just quoted, and to which he continually alludes, is education that is unharnessed to any particular art, to any specific vocation, or profession, or occupation. It regards knowledge as a single whole, or unity, divided into various branches, and it views those branches alike in their several relation-

ships, one to another, and in their bearing upon the great whole of which each of them forms a part. This power to take a comprehensive view of the whole field of knowledge, while studying a particular section of it, this power to survey the country as from a height, and to take in, as it were, "the lie of the land", is what Newman calls intellectual enlargement, or Liberal Education or Philosophy. Unless we have this power "to take a view of things", we are, to borrow his own similes, like travellers in what is called a "blind" country, or like those who look at a tapestry on the wrong side.

In the popular, everyday sense, education is the training, very early specialized, given to the learner in order to enable him to earn his "living", that is, to supply his physical and material needs. In Newman's view of the matter, the highest education only begins when these physical and material needs have been provided for. Against this, he states the view of "some great men"—no doubt the Edinburgh Reviewers and their forerunner, Locke—"who insist that Education should be confined to some particular and narrow end, and should issue in some definite work, which can be weighed and measured. They argue as if every thing, as well as every person, had its price; and that where there has been a great outlay, they have a right to expect a return in kind. This they call making Education and Instruction 'useful', and 'Utility' becomes their watchword. With a fundamental principle of this nature, they naturally go on to ask, what is there to show for the expense of a University; what is the real worth in the market of the article called 'a Liberal Education', on the supposition that it does not teach us definitely how to advance our manufactures, or to improve our lands, or to better our civil economy; or again, if it does not at once make this man a lawyer, that an engineer, and that a surgeon; or at least if it does not

lead to discoveries in chemistry, astronomy, geology, magnetism, and science of every kind". And so, against the "useful" school, against Locke, and Playfair, Lord Jeffrey, Sydney Smith and the rest, Newman sustains, and sustains triumphantly, the seemingly extraordinary paradox, that the highest form of intellectual training is precisely that which they would call "useless".

The clash between these warring principles never ends. In these days of specialized and technical training the upholders of Public School and University Education, the champions of what has been called, "the good old fortifying classical curriculum", find themselves in an increasingly awkward dilemma. If they were boldly to tell the whole truth, they would say to the plutocrat, the successful business man or prosperous shopkeeper who brought them his son to educate, "We shall make it our constant and conscientious endeavour to teach your son a set of values wholly different from those by which you yourself set store, and which enable you to regard yourself as a 'success'". "This school," they would go on, "is not primarily utilitarian in its aims. Its object is rather to implant in the minds of its pupils a taste for those things which the world cannot give and cannot take away, and it claims patiently and progressively to prepare their minds for the reception of those priceless—but not immediately marketable—acquisitions. The goal which we set before our pupils is nothing less than perfection, and since perfection is for ever unattainable by the children of men, they will all be foredoomed to failure." There is a higher usefulness as well as a lower, a usefulness valuable though it is not to be estimated in terms of money. This usefulness Newman sets forth in an immortal page :

If then [he sums up], a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its

end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art ; heroic minds come under no rule ; a University is not a birthplace of poets, or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But a University training is the great ordinary means to a great but ordinary end ; it aims at raising the intellectual tone of society : at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class ; he knows when to speak and when to be silent ; he is able to converse, he is able to listen ; he can ask a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself ; he is ever ready yet never in the way ; he is a pleasant companion, and a comrade you can depend upon ; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has the repose of a mind which lives in itself, while it lives

in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public, and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm. The art which tends to make a man all this, is in the object which it pursues as useful as the art of wealth or the art of health, though it is less susceptible of method, and less tangible, less certain, less complete in its result.

That is indeed a passage to wear, as Sir Arthur Quiller-Couch puts it, "as a talisman on one's writing wrist." The answer of its critics would be, I suppose, that a University does not, in fact, do these things. Charles Lamb answers in many respects to this ideal product which Newman portrays, and Charles Lamb never went to a University. And if he had, would he have been the Charles Lamb we know, and admire, and love? When all is said and done, education, real education as distinguished from mere instruction, or professional or technical training, must ever be more or less a matter of chance, depending on suitable raw material coming in contact with a master capable of moulding it to good purpose—a coincidence which, it must be confessed, is rare enough.

What a boon it would be if, having a son to educate, one could put him to live in the society, and to listen to the discourse of such an one as Newman describes in the passage just quoted. But where is such a man to be found? Where shall we seek him? One answer would be, I think, in the writings of Newman himself; for Newman still lives in his books. From his pages a living presence seems to disengage itself and to steal into our vision; in his words, we catch the very tones, the very accents of the writer. It is, perhaps, the distinguishing characteristic of all really great writers that when we read them we seem to be listening to a living voice and in some mysterious way to be contemplating a living countenance.



Newman was no doubt an incomparable dialectician, an unrivalled controversialist. There is, however, something more important, more moving, more abiding in its effects than the arguments he addresses to the reason, and that is the message he whispers in our hearts. It is strange that this great master of language, this incomparable wielder of words, should have chosen for the motto of his Cardinal's shield the words *cor ad cor loquitur*, heart speaketh to heart—strange, but profoundly significant.

J. LEWIS MAY.



## CATHOLIC ACTION FOR THE YOUNG WORKERS

IN a previous article<sup>1</sup> it was argued that the spread of Communism is chiefly due to the evil atmosphere and surroundings in which the masses live and work. And it was suggested that the same cause explains why Catholicism in England appears to have reached an "impasse". For it is the young workers who are the easiest victims of Communist agitation, and it is among them that the leakage from the Church is greatest. Yet, at present, there is no organization which is really in a position to tackle this urgent problem.

Priests, by their individual efforts, are doing their utmost to stem the evil, but too often they find their efforts are of little avail. Layfolk, isolated in a hostile world, feel themselves almost powerless to change anything or to give any effective help. The Church herself seems forced to relinquish her mission of winning *all* for Christ and to be obliged to concentrate instead on preserving a dwindling number of faithful.

The conclusion was reached in the article mentioned that the only remedy for this situation lay in the courageous and whole-hearted establishment of Catholic Action, especially among the young workers. And that as far as they are concerned Catholic Action would be most easily and most successfully effected by the *Young Christian Workers' Movement*.

The present article aims at offering some small contribution to this problem, first by saying something about its nature, and then by showing how the Y.C.W. offers a solution. There is scope for many misunderstandings and prejudices in a matter such as this, and it cannot be hoped to prevent them in a short article. Nor can justice be done to the tremendous possibilities which this Movement offers to

<sup>1</sup> CLERGY REVIEW, December 1937.

priests, laity and the Church as a whole. If, in the following lines, it can be shown how vitally urgent is the need for some such movement, and if, further, a few practical suggestions can be made as to the lines along which the Movement could do most good, then a first step of some importance will have been taken. Others more competent and more experienced will be able to give final shape to the thing which, through God's mercy, promises to be of decisive importance in the critical years that lie ahead.

*The Problem.*

The leakage from the Church, the growth of Communism, the need for Catholic Action are all aspects of one problem, the essence of which lies in the fact that today the atmosphere and environment of life and work make it extremely difficult for a normal lad or girl leaving school at the age of 14 to live a decent Christian life. Those of us who are not plunged in this environment are too often and too easily led to underestimate the obstacles which it places in the path of these young people. There are probably some 50,000 Catholic children who start work each year. What happens to them?

Here are the words of a lad from the North who wrote down his reflections in answer to a few questions put to him by a priest without any notion they might see print.

A fellow's been all through his school and led a decent Christian life. He's had his teachers to look after him, teaching him what to do, why he should go to the Sacraments and Mass. Then he leaves school, and loses touch with his teachers. His parents don't bother as much; they think he is getting old enough to look after himself. He gets a job, and turns to some pal a little older than himself for help. He copies him. This chap uses dirty language . . . is not particular about his conduct. So the lad gradually becomes as bad as the other. . . . At dinner-

time the others begin to tell what they did the night before. . . . Some of the things they say are shocking. The lad feels uncomfortable, but to save his face goes a little worse to show how big he is. He's in with them now, and it isn't long before he is as bad as any of them . . .

These few extracts are typical of many others. Until sufficiently widespread inquiries have been made it is impossible to say how far the evil extends. But the appalling volume of the leakage among young people leaving Catholic elementary schools proves that the problem is not one on which we can turn our backs.

This problem of the environment has a triple bearing : on the pastoral ministry, on the lives of the faithful, and on the mission of the Church. And furthermore, it shows in unmistakable terms the meaning and implications of Catholic Action. For Catholic Action aims at the re-Christianization of the individual, the family and society. And none of these three objects can be attained separately. The individual will not normally be Christian unless the social group in which he lives, be it his family, his trade, or his home-district, is Christian. And these cannot be such, unless the individuals who constitute them are being influenced and inspired by a body of well-trained and apostolic Catholics. Therefore, Catholic Action must aim at training up lay-folk, especially among the young, who will be in a position to transform the life of the social group in which they live and work. This in turn will make it possible for the masses to live Christian lives. But the process cannot be effective unless the training is carried out along more or less common lines in every industrial parish of the country. Hence the need for some specialized organization of Catholic Action for the young workers, and it is just this "school for training and national representative body" that the Y.C.W. offers.

The evident needs for which it provides an answer are, it has been suggested, threefold. First, there is the very grave problem which faces the priest in his pastoral work for the souls entrusted to him, namely the extreme difficulty of counteracting the evil effects of the environment in which his people live. Even those who still frequent the Sacraments are in constant danger of falling victims, unless they come from exceptionally good homes or have particularly strong characters. Therefore, they must not be left isolated and abandoned at work, in their homes or at play. But the priest's responsibility extends also to those who have already lapsed, and again beyond these to all who live within the area wherein God has placed him. All these souls have been entrusted to him, and he must use every possible means of bringing them to Christ. Now, it is evident that our existing organizations do not offer the priest an adequate means of accomplishing this tremendous task, especially in so far as the young workers who leave school are concerned.

Secondly, the Y.C.W. offers a solution to the difficulties which face the young workers themselves. On leaving school the young worker finds, in the words of one of them, that "his pals have no respect for themselves, their parents, the opposite sex, or anything else. It is very easy for a new young worker to get the same way and he very often does." Or as another has written: "A very great number of young workers give up their Faith. Why? Because when they leave school, instead of being in the midst of Catholic companions they associate with people whose speech and way of life are a direct challenge to all they have been taught to respect." Thus, at the moment when they need help and guidance most badly, they are abandoned to the Godless whirl of modern life. What wonder that they become ready victims to immorality, communism, and other evil influences!

Separated from the Church by habits of sin, brutalized by the environment in which they live, poisoned by the atmosphere which they breathe, what wonder that they turn their back on the priest and listen to the embittered appeals of communist agitators ! And yet at the start they are nearly all decent and clean, and ready for self-sacrifice in the service of an ideal. We must, then, find some way of overcoming their sense of abandonment and of capturing the idealism that is without issue. Nothing less than an active corporate share in the life of the Church, bringing with it real concrete results for themselves and their fellow-workers, will effect this. Therefore, for their sake as well as for the priests' sake, we must find some means whereby they can enter fully into the life of the Church and become apostles, fulfilling their supernatural vocation in the sphere in which God has set them to follow their natural calling. This, I am convinced, can be done in and through the Young Christian Workers' Movement.

Finally, there is the third aspect of the problem. As a consequence of the complete secularization of modern life, the Church is being denied the right to accomplish her total mission. The Church is the Kingdom of God on earth ; she exists in order that this earth and all men on it shall give glory to God by their humble submission to her and their incorporation into the Mystical Body of Christ. The whole of life, of work and of nature must be reclaimed and sanctified by her, and returned to God. She cannot accept exclusion from any sphere of life, still less can she admit that her proper influence is solely over the conscience of a few faithful members.

But, today, she has in fact been excluded from every sphere of ordinary life. In place of the Gospel message which she alone has authority to preach, men have substituted an anti-Christian ideal of paradise here below. Nevertheless, the masses realize that this

ideal is hollow and its promises vain. They see, too, that the sectarian Churches that formerly spoke to them in the name of Christianity have lost their force and become irrelevant in the modern world. So we have every reason to believe that a grand moment has come for the Church to renew her work of evangelization and to spread again far and wide, especially among those who labour and suffer, the glad tidings of the Worker who was God.

She has, of course, always been absolutely true to her mission. But in the last few centuries the tide of secularism has been flowing so strongly against her that the better part of her forces have been used in entrenching her position and preserving those who have remained faithful to her. Today, in the very hour of the success of secularism, but also in the moment of disillusionment, she is free enough and strong enough to come forward in the name of the true ideal of mankind to lay anew the foundations of the city of men in which the life of all, and especially the workers, will be more human because more Christian.

#### *Towards a Solution.*

We have seen the nature of the modern problem as it concerns the young workers, and thereby priests and, indeed, the whole Church. It is the *life*, the everyday work-a-day life of the masses and of Catholics first of all, and the environment in which this life is set, which must be changed if layfolk are to live as Christians, if priests are to be able to accomplish their pastoral ministry, and if the Church is to fulfil her divine mission. But who is to work this vast transformation? I quote again the conclusions of a young worker.

Who has to change all this? Who *can* change it? Us! And who is Us? The Young Christian Workers. Young

fellows who perhaps went wrong just like a lot more after they left school, but who, with the priest's help, have been taught and shown how and where they went wrong, and have now conquered themselves and vowed not only to follow the right path themselves but to lead their fellow workers along it too.

It is how a worker starts work that matters most. If he has someone to help him and start him right it won't take a lot to keep him right. It is the young worker who must be the friend of the young workers.

This is exactly what the Holy Father means by Catholic Action. It has become a duty binding on all. There must be no illusions about its urgent necessity ; there need be no fears about its possibilities.

Expressed in the simplest and deepest terms, Catholic Action is nothing else than the action of the Mystical Body of Christ. In Catholic Action the Christian acts deliberately and consciously *as a member* of the Mystical Body. "But now God has set the members, every one of them, in the body as it has pleased Him. . . ." To know what is required of the hand or the foot we must refer to the head. We must understand what is the will of Our Lord and what are the wishes of His representative on earth, the Pope. God wills all men to be saved, and Christ has instituted His Church to complete His work of salvation. And now the Pope has called on the faithful in every walk of life to represent the Church in the natural conditions in which God has placed them, and to carry out her mission, that of bringing home Christ's Redemption to all men, and establishing throughout the whole of society such institutions as will carry them forward to their eternal destiny. To enable the laity to perform this immense task special graces and powers are offered them, but on one condition : that they act under the direct guidance of the Bishops, or their local representatives, the parish priests. The Church's Apostolate has always been an organic, disciplined thing. We



can share in it only on condition that we accept subordination and receive the necessary formation.

And it is precisely the priest who is the bond between the laity and the hierarchy. It is he who obtains for the faithful the graces they need for their new tasks. And it is he who gives them the doctrine and training which are an indispensable condition before any "Action" can be undertaken. What, then, is the priest's rôle in Catholic Action, and, more particularly, in the Young Christian Workers' Movement? The priest is everything, for he is the very soul behind the lay apostolate. He inspires it with his zeal, feeds it with his doctrine, guides it by his counsel. He must be with his apostles as Our Lord was with His Apostles. These latter were just as simple as those we shall gather round us.

If, however, the priest is everything in Catholic Action, he is also nothing. For the lay apostolate is the apostolate of the laity. It is to be exercised in the sphere of secular life, and to this sphere the priest does not belong. Therefore, in real Catholic Action, the layman will have to take the initiative, accept responsibility and be a leader. But he will not possess these qualities in the field of action unless he has already acquired them in the parish cell where he is trained.

Where, then, and how should the priest begin? The Holy Father has told us. "It is especially your duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train suitably these lay apostles amongst working people and amongst employers."<sup>1</sup> In the preceding sentence he has laid down the principle that like must be apostles to like. Therefore each group of persons must receive specialized and adapted training.

We must begin, then, by seeking out a little band of young workers—three or four can always be found; a dozen would seem to be too many. These

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<sup>1</sup> *Quadragesimo Anno*, par. 142 (C.S.G.).



will all belong to the same general environment of life and work, and be faced with much the same problems. Having won their sympathy, we will begin to tell them something of the ideal we mean to help them to attain and of the means they will have to use. They are going to be apostles of Christ, just as Peter and the other Apostles were. They are going to be filled with the same joy that transformed the lives of the early Christians, and they will save the souls of the other workers among whom God has placed them. But before they can do anything useful, they must find out exactly what is wrong with their own lives and those of others and discover how it can be put right.

At this point it is important to make one remark. Some may feel that the Y.C.W. method places too much stress on the priest's responsibility for the intellectual and moral formation of the young workers, and underestimates the importance of his primary function which is to give the Sacraments and religious instruction. The following words of the Holy Father place the whole question in its proper perspective.

"All these practices (Mass, Sacraments, Retreats, Adoration, Missions, etc.) are happy elements in the spiritual life, but they are not yet the spiritual life. Bread is necessary for life, but it is not life ; it is the food of life.

"Real life consists—on what ever plane we consider it—in thinking, willing, feeling and acting. A man who lives, lives thus. And the spiritual, Christian, Catholic life is that life which makes a person think, feel, will and act in a Catholic manner."<sup>1</sup>

The problem for the young workers, therefore, is to learn to think, feel, will, act as Christians, not merely in the Church or in a Catholic club, but in their homes, at work, during free time. Now, it is

<sup>1</sup> Discourse of Pius XI to Italian University students, 18 May, 1931, quoted in Guerry, *l'Action Catholique*, p. 12 (Desclée de Brouwer, 1936).

evident that the first and primary means to enable them to live as Christians are to be found in the normal life of the parish church. Nonetheless, these means must be brought into direct relation with the needs and difficulties of the young workers. If they are to think, feel, will and act as Christians, then they must learn to *judge* every act of their lives, everything that goes on around them by Christian principles. And having judged as Christians, they must decide how they are going to *act* as Christians.

To *see* things as they are is the first task. They must become conscious of the real nature of the lives that they and those around them are living. They must stand back and look at the *milieu* to which they belong. For unless they are realists and know the facts, they will not be able to judge truly, and in consequence their actions will be in the air.

These facts will be discovered by Enquiries, that is, by means of questions which lead to judgments, and judgments which lead to action. They may begin by making a map of the district and marking on it the working-class streets and houses, the mills and workshops, the corners where the boys loiter in the evenings. They can try to answer such questions as the following: How many young workers do we know? Where do they work? Which of them might be interested in the Y.C.W.? Could we get to know them better? How? Where are those we knew at school? Are they practising Catholics?

Such preliminary questions soon engage their interest, and they immediately begin to suggest ways and means. At each meeting the enquiry is carried further, and the results of previous ones begin to bear fruits in definite action. Gradually a general view of the young workers' lives is obtained covering the material, family, religious, moral, intellectual, social, and every other aspect. Each meeting

returns to the matters raised at the last. What was attempted? What succeeded? What failed? Why? What do we do about it now?

A pattern of life and action soon forms itself in the young workers' minds. Beginning with the aspects of which they are most conscious, they are led on to a fuller and deeper view. What do the workers talk about in the factory, at the street corner? Do they think that purity is possible or necessary? What do we think? What do they think about marriage? Is religion discussed? What do they say about God and the Church? Can we explain why we are Christians? What must we do to live like Christians?

The various sections of the Movement which already exist in England are working out, with the help of experience gained in other countries, a series of questionnaires. The experience of these pioneer sections will be of the greatest help and value to any priest who sets up a section in his parish. In general, the questions must be very concrete and simple. It has always been found that they quickly arouse the keenest interest in the lads, who turn the questions over in their minds, put questions to their friends and willingly spend several hours writing down their conclusions.

But if their action is to bear fruit and their enthusiasm is to be maintained, then the priest's influence must be constant and profound. How can they judge the facts which their enquiries lay bare except under the priest's guidance? It is for him, then, to set the Christian ideal over against the often lamentable reality which they disclose to him, so that they can see how far the one falls short of the other. This will make him grasp just what is wrong with their lives, just why they and their fellows are going astray. Nor is it hard for the priest to give them this guidance; it flows naturally from the answers they

write and the half-formed judgments they themselves make. These answers are nearly always rich in points which the priest can use in leading them on to form uncompromisingly Christian judgments regarding all the facts of their lives.

When they have begun to see for themselves what is their real destiny, what is the true meaning of their religion, what is the place of work and of leisure in their lives, and when they have seen still more clearly how many and how great are the obstacles to living a fully Christian life in a modern environment, they will be led inevitably to two conclusions. First, that, if they are to overcome these obstacles and reach their destiny, they must turn to Our Lord for help and guidance. He became Man in order to save them. He has made them members of His Mystical Body so that they will not be alone and abandoned. And by Grace and the Sacraments He has left them the means whereby they can remain united to Him, live in Him, and bring Him to others. And secondly, they will realize that they must build up a strong organization among themselves, inspired by a common determination to end the present spiritual, moral, and material degradation of the workers, and intent on leading a great movement of Christian reform within the ranks of the workers and in society as a whole. This, of course, can only be an ultimate aim. Here and now, our task is to form small parochial cells, training up militant members of Catholic Action, by the use of common methods whose value has been proved. In this way we shall lay the foundations for a nation-wide mobilization of the young workers in the critical years that lie ahead.

The Movement will soon spread when once a sufficient number of authentic sections have been started. A great deal depends on the sympathy and self-sacrifice of interested priests. Groups which call themselves Y.C.W., but in reality are mere caricatures

of it, will do more harm than good. There is an obvious need for discipline and restraint. However, these imaginary difficulties need not and will not deter any priest who has seen the urgency of the present problem from accepting this providential means of tackling it. In all classes of society the collaboration of the laity has become more and more necessary. It has always been recognized that the apostolate is a duty for every baptized person ; to win others to Christ is the first fruit of Christian charity. But, to-day, the layfolk must be brought to realize that they and they alone represent the Church in their homes, factories, offices, etc., and that they are responsible for bringing Christ amongst those with whom they live and work. They alone can do this. Christ relies upon them.

A great deal more needs saying and could be added describing the organization of the Y.C.W., but space does not allow of it. Many priests, if not all, will be ready to agree with the general truth of these remarks. But they will quite rightly hesitate to give full support to a Movement which demands so much faith in the apostolic capacities of the young workers and a change in certain of our attitudes. However, since the Holy Father has repeatedly spoken of the Y.C.W. movement abroad as "an authentic type of Catholic action, perfectly appropriated to our times", there is every reason why any priest who is keenly aware of the critical years that lie ahead should get in touch with one or other of those who have a recognized position within the Movement and obtain from him any further information and help that he may need.

BERNARD GOODE.

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<sup>1</sup> Namely : Rev. Gerard Rimmer, St. Joseph's, Caroline Street, Wigan ; Rev. Eugene Langdale, St. Mary's, Cadogan Gardens, Chelsea, London, S.W.3 ; Rev. Bernard Salt, Oscott College, Birmingham.

## THERAPEUTIC ABORTION

**A**T the time of writing, the *Inter-Departmental Committee on Abortion* is collecting evidence on the advisability of amending the law so as to permit therapeutic abortion in certain circumstances. It may, therefore, be convenient to state again why the Church, interpreting the divine law, teaches that direct abortion, i.e. the expulsion of an unviable fetus, is forbidden even when it is done to save the life of the mother.

It appears necessary, in the first place, to eliminate certain aspects of the matter which are either irrelevant to the chief problem or which are liable to deflect our attention from it. There exists a whole group of casuistical questions, ranging from the simple excision of a cancerous womb to the problem of the ectopic fetus. In nearly all such cases the right solution turns on an intelligent application of the "double effect" principle. It is lawful, namely, to perform an operation from which the death of the fetus indirectly follows, provided that the immediate object of the operation is good, that the intention is good, and that there is a proportionately grave reason for so acting. In many instances of this kind the right solution is apparent to the merest novice in the study of ethics. The death of the fetus results from some surgical operation, or from some medical treatment, in which the causing of abortion is clearly neither an end in itself nor a means to an end. The chief point is simply to discover whether the operation would be performed even though the woman were not pregnant. In other rarer cases the solution is not at all obvious and certain, even to skilled professional theologians. The situation is freely discussed, chiefly in our periodical literature, and when an agreed solution is discovered it will be due to establishing the finest of distinctions between what is the direct effect and what is indirect. It is sometimes appallingly

difficult to determine such a distinction and, more often than not, the result will appear to the ignorant or the uninformed as a most contemptible exercise in hair-splitting. But the same may be said of any individual case which has to be settled with the aid of legal principles. To the trained legal mind the judgments of the Court of Appeal are often wise and luminous decisions, accurately determining the law as applied to a given case ; to the lay mind, and especially to the mind of the losing party, the application of the law often seems to be the height of absurdity—"the law is an ass".

In the matter we are discussing, the teaching of the Church is derived from two simple ethical principles : that the slaying of the innocent is an evil thing and that we may never, in the words of St. Paul, do evil that good may come. Putting aside the rarer and the more difficult cases arising from applying the principle of the double effect, we are here concerned with establishing the application of these ethical principles to the wrong of procuring abortion directly as a therapeutic measure, for example, where the evacuation of the uterus is held to be necessary in order to save the life of a patient with pulmonary tuberculosis.

Amongst the reasons which, outside the Catholic Church, are sometimes felt to offer exceptions to the commandment of God "Thou shalt not kill", are those of a *eugenic* order : the feeling is that abortion is justified in order to prevent the birth of unhealthy progeny. Other reasons may be of the *social* order : sympathy for an unmarried mother may be so strong that it is felt that recourse to abortion is necessary in order to save her reputation. The number of people in favour of legalizing abortion for either of these reasons is rather small in this country. But there is a very strong body of opinion absolutely in favour of legalizing abortion for *medical* reasons. As the law stands at present, "it is lawful to terminate a pregnancy



only after twenty-eight weeks, if this is done to save the life of the mother, and to secure a conviction for abortion it is necessary for the prosecution to prove that the operation was not done in good faith to save the life of the mother". The quotation is from a chapter on legal aspects of abortion in a recent work by four members of the medical profession.<sup>1</sup> Recording the views of the profession, which the authors of this work are most competent to do, they point out that certain conditions may arise before the twenty-eighth week which will endanger the mother's life if the pregnancy is not terminated, and there are other conditions before the twenty-eighth week which will seriously impair the mother's health, though not her life, unless the uterus is evacuated. Not only is abortion justifiable, in their opinion, whenever it is indicated definitely as part of the medical treatment of disease, but the failure to produce it amounts to definite medical negligence. It is this latter consideration which weighs most heavily on Catholics who are members of the medical profession, and we need hardly say that the theologian is most deeply concerned for Catholics confronted with the grievous dilemma of choosing between professional and moral considerations. It is a sympathy which takes the form of trying to find a way out, by stretching the principles to their utmost limit; by labouring to establish, if it is possible, that the death of the fetus is merely an indirect effect of a lawful action; even by permitting people sometimes to remain in good faith, as Prümmer wisely suggests,<sup>2</sup> though the possibility of ignorance is extremely unlikely in these days. What I mean to say is that the wild and unmeasured clerical denunciation of the murder of the innocent, is sometimes in inverse proportion to accurate knowledge, both medical and theological.

<sup>1</sup> *Sex Ethics*, by John Ellison, Aubrey Goodwin, Charles D. Read, L. Carnac Rivett. Ballière, Tindall & Cox, 1934, p. 136.

<sup>2</sup> *Theol. Moralis*, II, § 136.



Catholics in the medical profession are entitled to our sympathetic consideration, for there are few classes of the community which are called on to pay so dearly for their loyalty to moral principles. But the simple truth remains that doctors and nurses, no less than other people, are subject to the law of God ; as Catholics, they are bound, no less than other people, to accept the guidance of the Church which determines for us all, in the more difficult cases, what the law of God forbids. There is a growing tendency, chiefly in non-Catholic circles, to concede to the medical profession a favoured position with regard to the moral law, so that what is wrong for an ordinary person to do becomes right when done in the name of medicine or surgery. A much discussed novel has recently exposed some alleged practices in certain branches of these professions, methods of growing rich which are immoral because they are dishonest and forbidden by the seventh commandment. If the theme of this novel casts a slur on the whole profession of medicine, the imputation is manifestly cruel and unjust. It would be as reasonable to conclude that the Catholic priesthood is on the whole unchaste, because of a novel dealing with the life of an incontinent priest. But *The Citadel*, even if it contains only an infinitesimal degree of just comment, does illustrate a very profound truth, namely, that doctors are expected to be as honest as any other men, and the result of disregarding the moral law in this respect is to degrade a noble profession. What is true of the seventh commandment is equally true of the fifth commandment. The natural law forbidding the direct killing of the innocent admits of no exception. Doctors are as much bound by it as anyone else is bound ; if they choose to disregard it they are choosing a line of conduct which will certainly degrade their profession.

The circumstances in which a therapeutic abortion is caused by a reputable surgeon are admittedly very

complex and very disturbing to the mind. Unless one holds very tenaciously to certain simple principles, one's judgment can quite easily be diverted not only from the straight path of moral conduct but from the equally straight path of logical thought and deduction. These circumstances are very desperate in cases where it is feared or foreseen that the mother as well as the child will die unless the pregnancy is terminated; the arguments in favour of abortion in such cases can be put very persuasively. I do not know whether those who use these arguments will take it as a compliment to their intelligence or an insult, but the truth is that certain Roman theologians, notably Ballerini, elaborated these same arguments half a century ago, and they did so with a degree of subtlety which is generally lacking in their modern exponents.<sup>1</sup> The view was defended that, in certain circumstances, it was lawful to kill the fetus. It was advanced tentatively, and merely as a probable opinion, but it was never endorsed by theological writers generally, and was eventually rejected by the Holy See.<sup>2</sup>

The arguments used may be expressed briefly on these lines. Of two evils we should choose the lesser: it is preferable for the fetus to die rather than for both mother and fetus to die. We may endorse this outlook at once. It is undoubtedly preferable for the fetus to die; we may desire it to die; we may hope and pray that it may die. But dying is a very different thing to being killed. To kill the fetus is to do something intrinsically evil that good may come, the wrongfulness of which is universally admitted. The harshness of the conclusion in this case becomes less so if we apply the principle to more familiar situations. It is not permitted to kill a man dying of infectious disease on a

<sup>1</sup> Ballerini, *Opus Morale*, Vol. II, pp. 647-655; Eschbach, *Disputationes*, Vol. II, Disp. iv.

<sup>2</sup> 24 May, 1884; 19 August, 1888; 24 July, 1895. Cf. Gasparri, *Fontes*, n. 1173.

ship rather than suffer the other passengers to die as well, though it is preferable that he should die before infecting the others. If two drowning men are holding on to a plank which can only preserve one, it is not permitted to a third party to strike one of them dead lest both should perish. In both these cases the moral judgment of any ordinary man would direct him to stand by and do nothing rather than assume the prerogatives of God. The doctor is not exempted from observing this moral law. He will use all his skill in an attempt to save both mother and child by every lawful means, but if he has any regard for the law of God, he will not slay the child to save its mother ; nor, if such circumstances can ever occur, will he slay the mother to save the child. If it is wrong to kill a child outside of the womb it is wrong to kill it within. It may be urged, and with truth, that the death of the fetus is merely being accelerated, since it is going to die in any case if the mother's life cannot be saved. The point is quite a strong one and its essential weakness is only perceived when we reflect that any kind of killing is an acceleration of death, since every human being in this world has got to die sooner or later. Directly to hasten the death of the innocent is precisely what is forbidden by the fifth commandment. We live in times when life is held rather cheaply and all kinds of extreme views are being promulgated. But it is still true to say that the moral judgment of most men forbids killing those who are dying, even though their death is accelerated only by a few hours. The doctor, like everybody else, is bound by this law.

We have been arguing from the familiar to the unfamiliar, trying to preserve a reasonable judgment, not allowing it to be swept aside by circumstances or sentiment. The same method is open to one who is trying to justify direct killing of the fetus ; he may argue from instances in which killing is permitted. I

imagine that no one would attempt to show that a state of war exists between the fetus and its mother or her doctor ! Nor could anyone reasonably argue that it is a case of applying to a malefactor the death penalty, after the manner of capital punishment. In any case, it is clear that no doctor would claim to be a commander-in-chief, or a criminal judge with power over life and death ; still less would he care to be regarded as a public executioner. It is, nevertheless, quite remarkable how the untidy minds of some people do work in this direction : human beings are killed in war and criminals are put to death by the State—what is to prevent the fetus being killed by a doctor ? But there is one instance of justifiable homicide which does appear to offer a certain parity with feticide. It is taught by the Church, and the teaching is sanctioned by every civil code, that it is permissible, in defending one's own life, to slay an unjust aggressor if no other less drastic means of self-defence can be employed. If we suppose that the unjust aggressor is a homicidal lunatic, quite irresponsible for his actions, the parity with a fetus threatening the mother's life seems to be perfect. It was, in fact, chiefly from this angle that the Roman theologians already mentioned argued their case.

The theoretical justification of the doctrine permitting an unjust aggressor to be killed is not very satisfactory in the manualist treatment of the subject.<sup>1</sup> This much is, at least, beyond dispute. The infliction of death on the aggressor in these circumstances is not a retribution for his sin—not an act of vindictive justice ; it is objectively and in itself an act of self-

<sup>1</sup> Dr. Van Hove, in *Ephemerides Theologicae Lovanienses*, 1929, p. 655, has admirably clarified this teaching. He decides that the right to kill in these circumstances is derived from one's obligations towards the public or common good of society, which would otherwise be gravely threatened. The doctrine is not applicable to the case of a mother killing her offspring in order to save her own life, not only because the fetus is not an unjust aggressor, but because the common good is not at stake. On the contrary, the common good requires that direct abortion should never be permitted.

defence. It is, therefore, irrelevant, whether he is formally guilty as an unjust aggressor, or whether, being a lunatic, his aggression is only materially unjust. Moreover, the right to kill in self-defence would be rather useless if it were first necessary to ascertain whether the aggressor was mad or sane. In either case his action is objectively an action threatening the life of the person attacked. Whether he is sane or not the character of the action is the same; it is an unjust aggression upon another person's right to live, since the aggressor is actually doing something which he has no right to do, and very often he is in a place where he has no right to be. He is acting outside his rightful sphere.

The fetus can never be considered in the light of a materially unjust aggressor, because it is more passive than active; it has a natural right to be where it is and is living in accordance with the natural laws of its being. It is living and growing in the place where nature, or—if you like—where its mother has placed it. The doctrine of the unjust aggressor cannot be invoked in order to kill the fetus. If there exists a conflict of rights between mother and fetus, it could be said, quite improperly though with much more of the appearance of truth, that the mother is the unjust aggressor.

The positive law of the Church punishes the crime of abortion with excommunication. But the prohibition is not itself a positive law. The Church did not make the law and has no power to alter it. Still less does the public authority of the State possess any power to alter it. It is the duty of the State to protect the lives of the innocent, including those who are not yet born. If the civil law permits their death at the hands of doctors, it must be remembered that God is the Judge and the Avenger of innocent blood. Men can freely depart from the law of God, but they do so at their peril and at the peril of the whole community.

Apart from a few extremists, most people hold that abortion is wrong as a general rule of conduct, whether they believe in God or not. A reputable doctor will not cause or counsel abortion in a normal pregnancy, for the sake of the mother's reputation or convenience, because the evil of abortion far outweighs the mother's good. In the teaching of the Church, the moral evil of killing the innocent fetus is greater than the physical evil of the mother's death.

This appears to many to be a very harsh interpretation of the law. But law, in its ancient and classical definition, is an ordinance of reason made for the common good, and quite often it appears to be harshly incident on an individual. Sentiment must not be allowed to take the place of reason in the interpretation of laws, nor must the common good be jeopardized for the sake of any individual. It is always the growth of exceptions to a law which leads eventually to its complete disregard. If exceptions are permitted to the law forbidding direct abortion, it will be found increasingly difficult, if not impossible, to define these exceptions and to keep them within due limits. It is a danger of which those who advocate a modification of the law are well aware. "These opinions (advocating therapeutic abortion for certain cases) have been delivered in the course of debate or criminal proceedings, or after the fatigue and anxiety of a difficult confinement, but they have carried no less weight for these reasons, and are remembered and quoted as an excuse for procuring abortion under almost any circumstances. . . . In other cases, the leniency shown by the legal profession in criminal cases, or the growing volume of lay communications upon the subject, where sympathetic considerations are wholly out of proportion to common sense, are a temptation to those whose medical ethics rest on a weak foundation".<sup>1</sup> The writers of this criticism are

<sup>1</sup> *Sex Ethics*, p. 147.

in favour of amending the present law in order to permit therapeutic abortion in well-defined and well-safeguarded cases. In our view it will be found impossible, in practice, to put any check on the growth of exceptions. It is the way with divorce, with contraception, and with every departure from the natural law.

E. J. MAHONEY.



## HOMILETICS

### *The Fourth Sunday after Pentecost*

"Leaving all things they followed him" (Luke v, 11).

**T**HIS Sunday's Gospel, recording the miraculous draught of fishes, overflows with instruction. The Saviour manifests His power and goodness in a little matter of human interest to symbolize His loving and irresistible designs upon the Church and upon the souls of men. On the waters of the Sea of Galilee we see in figure the call and mission of the Apostles, and their world-wide conquests: "They enclosed a very great multitude of fishes." "Henceforth thou shalt catch men." The Apostles left their nets and followed Christ. They left the symbol to follow the reality: they made the great renunciation. They obeyed the call.

The call of Christ is not exclusive: it is universal. Every Christian called to the faith receives a further call to walk according to the faith in the footsteps of Christ. To follow Christ is perfection, and every soul is called to perfection, for nothing less can satisfy Him who said: "Be ye perfect, as My heavenly Father is perfect." In a world of specious tenets and bad example, where numberless Christians have lost the sense of Christianity and are drifting towards paganism, it is necessary to stress the Apostolic ideal that Christians and Saints are synonymous. To every soul God makes His voice heard in one way or another. That voice strikes the human ear in no unmistakable manner, sweet but imperious: "Follow Me." God alone has the right to whisper such an invitation into the human ear. Apart from a lawful mission received from on high, no one may impose his will upon another, but the Divine Master, in virtue of His Godhead and by the appealing claims of the Incarnation and Redemption, demands the surrender of our entire being, intelligence, will, heart, activities, not for a season, but for ever. He demands our assent to truths that pass beyond the grasp of human reason, belief in mysteries whose depths bewilder us. In this abdication of our natural reason we are sheltered by

Him from error and guided in the way of light. The intelligence is illumined by grace which, at the same time, warms the heart with divine love. The more the heart attaches itself to Jesus with love and devotion, and the more it thus seeks to purify itself, the more will its response to divine action fructify in works of virtue, in renunciation, and in zeal for God's glory and the salvation of others. These in turn, developed from day to day under the outpourings of grace, will lead the soul to eminent perfection. That happy consummation is the design of God upon every soul.

The call to perfection comes not merely to the priests who have laid aside worldly interests to devote themselves unfettered to the salvation of their fellows, and to the religious who have bound themselves to God by vows of poverty, chastity, and obedience, but also to the Christians living in the world of affairs and harassed by worldly cares. Although the call is general, there is obviously no uniformity of vocation. The demands of God upon the service of His creatures vary according to the hidden, but always merciful, designs of Providence upon each one of us. In an organized society like the Church there must be a diversity of conditions, as there is a diversity of talents and aptitudes among its members. Bishops, priests, religious, and the faithful living in the world, united by the same faith and obeying the same laws, must answer the call to perfection in ways that differ according to the different duties of their state of life. But all of them, living in conformity with the duties of their state, converge on the same way of holiness and arrive at the same glorious goal, their eternal reward.

Our eternal reward will be in proportion to our struggle after perfection, or in other words, in proportion to our merits. The occupation of fishing, which Christ used as the figure of the life of the Church, is also the symbol of the individual Christian life. As the fisherman seeks fish, so the good Christian seeks merit in the tossing waves of daily life. The Gospel tells us how to make our lives meritorious and how to preserve the merits we may have acquired. When St. Peter said : "Master, we have laboured all the night, and have taken nothing ; but at Thy word I will let down the net", he laid down the two conditions necessary

that any work may claim the right to an eternal reward. These conditions are the state of grace and conformity with the precepts of the Divine Master. These conditions must be fulfilled if we are to take even the first steps in the way of perfection.

He who works in the night of sin can catch nothing. To merit heaven is to merit the possession of God. To deserve that God be our recompense we must perform works that are divine. No work that is divine can emanate from a soul in mortal sin. It is only Sanctifying Grace which makes us "partakers of the Divine Nature", that enables us connaturally to produce works that alone can lead to God and claim God as their reward.

Even in the state of grace the work, to be meritorious, must be accomplished at the word of Jesus. What is the word of Jesus? It is His law, His teaching, His promises. We perform our actions "at the word of the Master" when we do what He commands and because He commands; when we act in the spirit of faith which His teaching claims; when we act with the hope of obtaining the reward He has promised. That holiness of conduct and that purity of intention belong not to this earth. To reach that holiness and that purity of intention we must "launch out into the deep" and recede from the world. We must get our inspiration, not from earthly interests or evil instincts, but from the Faith that comes from God.

Merits, no matter how numerous or precious, may be lost. One mortal sin will rob us of the life of grace and despoil us of all our merits. If we wish to avoid having laboured in vain we must strive to persevere, and the Gospel indicates two means by whose aid we shall be able to persevere and so preserve our merits.

Like St. Peter, who sought the help of his companions when the net broke, we must seek the help of those on whom God has laid the charge of helping us. We must come to the foot of the pulpit to hear the Word of God, read good books written by the masters of the spiritual life, seek the guidance of our spiritual directors, and be ever ready to profit by the good example of our neighbours. To seek the help of others is an act of humility which will attract the grace of God. Many disturbed souls, whose

nets were breaking, found salvation in the help rendered by their fellows.

The second help to perseverance is humility. Nothing so disposes to sin as pride in the good we may have done. Nothing, on the other hand, so enables us to retain our acquired merits as the giving of the glory of them to God. When we have done good, instead of seeking praise from man, let us rather admire the wonderful effects of grace upon our fallen nature. Let us give the credit to God, for "we are sinful men".

*The Fifth Sunday after Pentecost*

"Be ye all of one mind" (1 Peter iii, 8).

Prayer is the expression of the Christian mind. Prayer is as necessary for the spiritual life as breathing is for the life of the body, for prayer essentially contributes to the maintenance of grace which is the life of the soul. Not only does prayer unite us to God, but it forges a link that binds us in common brotherhood with all the members of the Church. The realization of that oneness of mind in prayer, recommended by the Prince of the Apostles in today's Epistle, is one of the most beautiful and consoling features of the life of the Church.

Our Divine Lord at the Last Supper, calling down the blessings of His heavenly Father upon His Apostles, prayed, in preference to all other graces, for the blessing of unity: "That they may be one" (John xvii, 11). He desired that they should have unity of doctrine in the same faith and under the authority of the same Shepherd. He desired that they should be one in heart, co-operating in a common work, obeying the same laws, and pursuing the same glorious end. To gain that end there was to be one means, grace, and a condition for obtaining grace was to be constant, persevering and unceasing prayer. "We ought always to pray and not to faint" (Luke xviii, 1). To such prayer the Saviour has assured an efficacy whose guarantee is His own infallible promise.

The Church is one by Divine Institution, and hence we

find within her collective adoration, thanksgiving, supplication and propitiation, with a characteristic unanimity of faith and love. Here we have a particular application of the doctrine of the Communion of Saints which proscribes singularity and expects the co-operation of all in the general work of salvation. We are allowed our particular intentions, but we are members of Christ's Mystical Body, and the granting of our individual intentions may be due very often to the collective supplication of the faithful. That we should all be of one mind in prayer is an undeniable principle, for such is the will of Christ.

The Church realizes this unanimity in her liturgy. The same Divine Office is imposed on priests and religious. All over the world there is one official prayer, with clearly defined intentions, in words consecrated by centuries of use—psalms, hymns, lessons, recited with one mind and springing from a common faith. A still more intimate bond of union is found in the Sacrifice of the Mass, where the same Priest and the same Victim assembles all the faithful into one marvellous body animated by the same spirit of adoring love. In the Canon of the Mass the universal Church, militant, suffering and triumphant, is marshalled around its Head to plead humanity's cause with God. Our individual intentions become merged in the whole and rise before the Throne of God with all the pleading power of Christ and His Church behind them.

Realizing Christ's ideal of unanimity in prayer, and the Church's liturgical application of it, we should set great store upon common prayer. "Where there are two or three gathered together in My name, there am I in the midst of them" (Matthew xviii, 20). Opportunities for prayers in common are afforded us in the parochial churches, as members of Sodalties, and in the family circle. Who can estimate the graces showered down upon those households where the family gathers together in the evening to say night prayer and Rosary in common! These families are gathered together in the name of Christ, and He has not forgotten His promise.

Prayer, at any rate, is indispensable. We have been made the children of God and heirs to His kingdom with all the rights of sonship. We have been made members of

Jesus Christ and temples of the Holy Ghost. We have a strict right to all that these privileges imply, and the substantial implication, to which all the others converge, is the eternal possession of God. Our faith assures us that, in spite of our title-deeds to the inheritance, we have not of ourselves the power to reach it. We should succumb to temptation and lose our right, if left to ourselves. Grace is necessary that we may win through, and God has ordained that such grace should come through prayer. God gives us the grace to pray, but it is prayer that will ensure efficacy to the grace that, considering our weakness and perversity, would otherwise remain merely sufficient. Humble, earnest, persevering prayer will certainly be efficacious.

Man comes into the world naked. He has need of many things to sustain life. God has given him intelligence and hands to clothe and shelter himself, to feed himself, and to procure all that is necessary to eke out an existence. In the supernatural order also man comes naked into the world. He has not the power to save himself by his own natural resources, but God gives him the grace to pray that by prayer he may obtain the further graces necessary to keep the Commandments and gain eternal life. If a man refuse to correspond with the grace to pray he will not obtain the further graces that are necessary. If a man refuse to use his brains and hands he will perish of hunger and cold. So also shall perish the man who refuses to pray. In the supernatural order there is no forcible feeding possible for one who has gone on hunger-strike.

Here, however, we reflect on the consoling beauty of a mystical Body whose members are united in prayer. Though a man's will is never forced, and there is no promise of efficacy for a prayer offered for others, still the injunction to pray for one another and the doctrine of the Communion of Saints remove all doubt as to the efficacy of prayers for others, and give us the hope that our united prayers may save many who refuse to pray for themselves.

*The Sixth Sunday after Pentecost*

"Whence can any one fill them here with bread in the wilderness?" (Mark viii, 4).

This question reveals how far the disciples still were from understanding their Divine Master. The Master answered the question by adding another miracle to the many He had already wrought. He fed the four thousand with seven loaves for "He had compassion on the multitude". It was no wonder that the crowds followed Him Whose love, compassion, power and attractiveness compelled the appeal of weary hearts. Nothing could be more moving than this spectacle of a crowd surging around Jesus and following Him far from their homes, regardless of hunger and fatigue. This following was a cortège of human misery, of disease and mental anguish, seeking relief from the Great Healer, and following unwittingly the secret call of grace. We can sense in the Gospel narrative the presence of a sad medley of evils crying for appeasement from One Who was at once both powerful and compassionate. His power never fails for His mercy is ever alert to the cry of distress. He commands supreme power over nature, over the elements, over diseases, staying their ravages. Not only does He arrest the hand of death but He calls back life from the cold grasp of the tomb. That Divine power is placed at the service of infinite love. Hence we find the life of Christ filled with miracles. These miracles occur not as isolated events but as often as the Saviour, bending over human misery, is moved by His great love to relieve, console and cure. We have in those recorded acts of Christ all the characteristics of the true miracle, supernatural intervention accompanied by all the factors that attest their reality.

In spring the farmer prepares the soil and sows seed. While he plays and sleeps the Lord causes the seed to grow and produce food. That perennial multiplication of bread is in its way just as wonderful as the multiplication of the loaves and fishes, but we are not surprised at it, because it happens according to the laws of nature. God works



wondrously in a uniform manner through the laws that He has established. When an effect is produced outside these established laws, by suspending their operations or independently of them, we are startled to attention and enquire what power can thus transcend nature? Every page of the Gospels bears testimony to the fact that Christ worked miracles. When it pleased Him He suspended the operations of nature's laws, or produced results far beyond their powers. He commanded the elements, calmed the howling storm and the raging sea by a word, cured diseases by a word or a touch, and raised the dead to life. He did these things by His own power without seeking any extraneous help. That power was manifested not in the presence of a few privileged intimates, but in public in the presence of crowds, assembled in hundreds, or perhaps in thousands. These crowds were not composed of simple, credulous folk on whom one could easily practise deception. There were often in their midst well-instructed men, Scribes and Pharisees, intelligent enemies eager to undermine the growing influence of Christ. These men would not accept the fact of a miracle in the case of Christ except on the compelling evidence of their own reluctant senses. That evidence was accorded them. In the case of the cure of the man born blind, and in the case of the raising of Lazarus, they had to admit the mysterious power of the Wonder-worker. That these enemies were convinced of the reality of Christ's miracles is abundantly clear from their seeking to attribute them to the power of the Devil.

These incidents have been set down for the instruction of generations of men in books whose authentic character and reliability cannot be called in question. That the Gospels came from the hands of those to whom they are attributed, and that they bear upon the face of them the stamp of sincerity and truth, are facts that can stand the test of the most rigorous criticism. No other books of ancient history could stand the scrutiny to which the Gospels have been subjected. Any objections raised in modern times to the acceptance of them are not based on historical considerations but on anti-religious prejudices. To such objections a sane man will return a simple and direct denial of validity in face of evidence which would be

accepted as overwhelming in the case of any other historical document.

The supernatural character of the wonders wrought by Jesus Christ is also evident. There can be no question in His case of magical incantations, sorcery, occult powers, or of any other mysterious subterfuge appealed to by unbelievers to avoid the acceptance of the obvious. There can be no question of some hidden power of nature, possessed by Christ, but now lost. A simple gesture, such as placing His hand upon the sick, or a simple word : "I will" ; "Lazarus, come forth", sufficed to produce life or effect an instantaneous and permanent cure. Sometimes He employed a symbolic ritual, mixing saliva with clay. There is no evidence of a relapse into sickness where the Divine Healer had passed. The tentative touch of His garment restored a sick woman to instant health. The recipients of His beneficence gave Him glory and sometimes proclaimed His Divine power in an ecstasy of gratitude and love.

Who can fail to grasp at once the telling force of facts so extraordinary in themselves, accomplished under conditions that make denial unreasonable. The cures wrought by Jesus Christ, and the manner of them, reveal Him to us as a figure unique in human history. No one has ever spoken like Him. No one has ever shown such love, nor has anyone ever wielded such sovereign power. Having wrought miracles to prove His mission and His Divinity, He stands revealed to us as God. Honest Jews recognized in Him the Messiah announced by their prophets. The Gentiles converted to the faith hailed Him as the Redeemer for whom a sin-laden world had yearned for ages. His Divinity shone forth in His holiness and power and is manifest in the Church whose triumph over all persecutions and whose sway over all generations of men have fulfilled His promise that she should last till the end of time.

The grounds of our Faith and Hope are justified in the words and works of Jesus Christ.

*The Seventh Sunday after Pentecost*

"Beware of false prophets" (Matt. vii, 15).

This warning from the lips of Christ strikes every generation of Christians with alarming appropriateness. Every century has had its false prophets, and no age has had more need of the warning than our own. Every possible error has been propagated with a specious display of reason, and old errors have been served up in new dressings to tempt the *blasé* palates of men who seek appeasement for the yearnings of mind and sense everywhere except where it can be found. All error proceeds from the father of lies, and he has learned much from his experience of the human race. His prophets in the modern world are more insidious than those who have gone before them. While some of them are easily discernible as the enemies of Christ, others, professing their Christian faith, lead men astray by plausible maxims that are opposed fundamentally to the principles of the Gospel. Against these prophets we must be on our guard.

The true followers of Jesus Christ are forced to live side by side with professing Christians who are Christian only in name. We are living in an atmosphere which is saturated with worldliness, with selfishness, greed, sensuality, and the love of ease. The anti-Gospel poison touches every channel of human activity, whether it be business or recreation. Selfish men strive to give reasons and formulate principles that will justify their self-seeking. The lesson of the Cross and the Christian ideal of self-sacrifice are obscured by the dominating modern idea of having a good time. The old-world idea of mortification is supposed to be outworn and out of date, for the world has advanced in civilization and the goal of man's desire is now pleasure and amusement. Cruelties and austerities were characteristics of past generations, and these coloured the religious outlook of our ancestors: today we have become more humane and strive to eliminate from religion whatever may seem repulsive to modern refinement. That outlook is being caught up by many modern Catholics

from the de-Christianized atmosphere in which they are forced to live. No bugbear of hell, no penance, for those who wish to enjoy themselves. While no one would deny to man the right to seek amusement and lawful pleasure, it is only too true that those who make pleasure and amusement their chief pursuits soon lose touch with supernatural realities and slip easily into the paths of sin. The voices of the false prophets reach us from all sides. The press fills the minds of the reading public with scandals. Books, periodicals and illustrations disseminate errors or paint immoral and licentious images under attractive and artistic guises. The cinema and theatre present us with divorce, free-love, and a pagan morality painted in insidiously alluring colours. The general tone of the modern world's literary, dramatic and artistic output, so far from reflecting anything ennobling, is calculated to convey to the mind an allure that tends to draw it away from the Gospel ideal.

Even with the help of grace man must struggle if he is to live the supernatural life. The Christian, therefore, who would live according to the mind of Christ, must beware of the trend of the modern world which furnishes so many attractions, inviting him to follow the inclinations of his nature. The strongest influence for good or evil upon the mind is reading.

Holy Church with maternal solicitude puts us on our guard against two classes of dangerous publications: those that are subversive of faith; and those that are opposed to good morals. Through the Congregation of the Index she bans certain publications by name, and these no Catholic may read under penalty of grave sin without special authorization from ecclesiastical authority. Apart altogether from this Index of forbidden books, it is our duty to avoid all reading that is disturbing, dangerous or immoral. No matter how firmly established in the faith one may feel oneself, one may not take risks, for the constant reading of books, that by subtle suggestion, ridicule, or positive pleading, advocate principles opposed to faith, cannot fail to saturate the mind, so assimilative of ideas, with the seeds of unbelief. In the matter of faith, if we are constantly hearing the objections without troubling about the answer, we run the risk of compromising the purity of

our faith, the safety of our intellectual sense, and finally, the rectitude of our moral sense.

Nobody would dare to say that his morals are so strong as to resist the flood of evil images that pour into his imagination from the continued reading of bad books. Neither age, experience, nor good-will renders us immune from the surprises of the senses and of the imagination, or from the sudden emotions of the heart. If we make a habit of indulging in immoral or dangerous reading we shall end by justifying our lapses. Under the stress of temptation the false ideas absorbed by reading will be appealed to in justification of falls brought about by self-induced weakness. A certain French writer said: "We must live as we think lest we end by thinking as we live." No matter how attractive an author may be, we may not play with danger. "And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire" (Matthew xviii, 9). Most of the disorders from which modern society suffers may be attributed to bad books written by the propagandists of evil.

The antidote to bad books, and to the other evil influences which are at work, is the reading of good books. The Gospels set before us the teaching of Jesus Christ. The lives of the Saints set us headlines for our imitation, for these saints had the same flesh and blood as we have. Books, periodicals, and Catholic newspapers, which fix our minds on the things that pertain to God, to our souls, and to our Christian duties, will fill our minds with wholesome ideas, give us a true sense of values, and enable us to see realities in their supernatural perspective.

#### *The Eighth Sunday after Pentecost*

"Give an account of thy stewardship" (Luke xvi, 2).

Our Divine Lord employed the homeliest illustrations to inculcate the important truths of faith. Could anything be more simple and intelligible, and at the same time more vivid and dramatic, than this parable of the unjust steward?

Every detail of the parable is taken from life, and the characters that figure in it belong to every age and clime. The rich proprietor, the unjust supervisor who is denounced for his dishonesty, the citation of the steward for an interview with his defrauded master, and the clever plan conceived and put into execution by the faithless servant, sound like a familiar story from everyday life, but they illustrate a truth, fundamentally affecting human conduct, which no one may ignore. We are all stewards in God's service, and we shall all be summoned to appear before Him one day to give an account of our administration of the goods committed by Him to our charge.

God has created us and placed us in this world for His glory. We are bound to do Him service. Our very persons belong not to ourselves but to the God who made us, and we may not use ourselves except in His service. The worldly goods, which we call our own, are the gifts of God. God has not given us complete possession of them. The rich are not the absolute owners of their fortune, but only the administrators, and they must employ their riches according to God's intentions. To make use of riches to satisfy the instincts of luxury, sensuality, or avarice is to squander God's gifts. The goods of fortune have been given in trust to promote good works, and the opulent shall render a strict account of the use they have made of their wealth. When a wealthy man has ministered to his own legitimate needs, and to those of his family, the surplus he should employ for the promotion of the well-being of his fellows: good and charitable objects are not lacking in this unevenly balanced world of ours. Those who have been unjust stewards all their lives may still at the end of their days make "friends of the Mammon of iniquity", and earn a belated title for admission to the eternal dwellings. How many charities, useful enterprises and pious foundations have sprung from an eleventh-hour realization of these words of the Gospel?

"What hast thou that thou hast not received?" (1 Cor. iv, 7). Our lives, our bodies with all their organs, our souls with all their faculties, are so many gifts bestowed upon us by the Divine munificence. All these we must employ, not in offending God as so frequently happens, but in glori-

fyng Him. We may not bury our talents or allow them to perish. They are capital investments from which God will expect us to show dividends on the day of reckoning. We know the conditions under which the Master entrusted our talents to us : He will reward us for our industry and punish us for allowing those talents to remain barren and fruitless. Many men poor in the goods of the earth are rich in other treasures. There are qualities of heart, qualities of mind, strength of body, and gifts of grace. Everybody receives some talent from God and he is bound to trade with it till the Lord come to seek the interest. How lamentable it is to see splendid mental talents wasted or used to propagate errors, tender qualities of heart absorbed by unlawful affections, noble characters debased by barren indolence, bodily strength expended on forbidden or profitless activities, and great graces rejected !

To the duties of our private and intimate life, which fall to everyone, may be added others which arise from one's social position or from the functions of one's professional calling. The latter do not dispense us from the former. Many people seem to imagine that they can call "quits" with God and with their neighbours when they have discharged the duties attaching to their particular charge, and practised the dominant virtue of their calling—integrity for the judge, honesty for the business man, and so forth. They allow themselves a little liberty in other matters. To these the Gospel gives answer : "These things you ought to have done and not to leave those undone" (Matthew xxiii, 23).

The Particular Judgment awaits each one of us after death. We have all been enriched by God. We have all received our talents to trade with during a life that is but too short. What have we done with the talents entrusted to us ? Have we developed our intelligence in such a way as to obtain a more intimate and ever-increasing knowledge of God, our Master, Who will soon demand an account ? Have our hearts beaten for Him ? Have we forced ourselves to love Him still more, not indeed with a sensible love, which matters little, but with an active love manifested by the faithful observance of His commandments, and better still, of His counsels ? How do we stand in



regard to our neighbours? In our relations with them have we been careful to observe justice and charity? Have we faithfully fulfilled the obligations of our state of life? Have we kept our treasures in safety where "rust did not consume and thieves did not break through and steal"? We must see to it that the great ledger of eternal justice be duly balanced, for soon it shall be opened before our eyes : *Liber scriptus proferetur.*

If we have been squandering God's gifts, and have been guilty of fraudulent conversion by the abuse of our talents, we have still time to remedy our error. We must, first, with sincerity and humility, bring ourselves to realize the wrong we have done, and conceive profound sorrow for it that we may obtain pardon from a Master Who, though just, is merciful. He has promised mercy on condition that we satisfy the demands of justice by repairing the wrongs we may have done. We must have recourse to intercessors, not by the fraudulent ruse of the unjust steward, but by appealing to God's friends whose superabundance, in the order of merit and grace, will help to fill up the credit side of our account. With these dispositions, and with these aids, we shall endeavour to use our talents with profit in the time to come. Then shall we have the right to hope for the remission of our debt, the pardon of our offences, and our restoration to the Master's favour.

P. KERR.

## NOTES ON RECENT WORK

### I. ASCETICAL AND MYSTICAL THEOLOGY

**P.** GARRIGOU-LAGRANGE ranks among the greatest living writers on mysticism. In many books and articles he has built up a synthesis of the subject according to the principles of Thomistic theology. With him this line of thought has been an apostolate; for he believes that doctrinal mysticism is the crown of all acquired theological knowledge. The full development of his synthesis is to be found in his *Perfection chrétienne et contemplation*, and it is with much pleasure that we welcome an English version of that great work, under the corresponding title *Christian Perfection and Contemplation*.<sup>1</sup>

The cardinal doctrine of P. Garrigou-Lagrange is that mystical prayer is the normal, though comparatively rare, evolution of the endowment of grace, virtues and gifts of the Holy Ghost which every Christian possesses. He sets aside the phenomena of mysticism, visions, raptures and the rest, as not of the essence of mysticism. That essence is to be found in the superhuman mode of operation of the gifts of the Holy Ghost, and notably of the gift of Wisdom. Since mysticism is not extraneous to the normal development of the life of grace, every Christian is called to it at least remotely; and no Christian who fails to become a mystic rises to the full height of his faith.

It is a beautiful synthesis, convincing by its glorious harmony. For P. Garrigou-Lagrange it is not just Thomistic; it is traditional in true Catholic theology; and it is particularly the teaching of St. John of the Cross, for Dominican and Carmelite have from the days of the *Salmanticensis* been equally ardent disciples of St. Thomas. It is certainly the most consistent and sublime theory of mysticism that is in the field. But to many it is quite unacceptable. These—P. Garrigou-Lagrange labels them indiscriminately Nominalists—would resist the fundamental principles on which he makes it rest, namely the Thomist conception of faith as necessarily supernatural *in se* in its

<sup>1</sup> Translated by Sister Timothea Doyle, O.P. With an index. Pp. xviii + 470. (B. Herder Book Company, 14s.)

formal object, and the theory of intrinsically efficacious grace. And they will continue to query his line of approach as too theoretical and aprioristic and not sufficiently attentive to the facts of mysticism, as distinct from the interpretation of them, which the mystics themselves give. It would seem that the theory still needs very careful discussion. It needs to be tested, for example, in relation to the apparent mystical graces which are found outside Christianity, and in relation to the active form of mystical prayer which the Neo-Platonists seem to have practised. In a word, it may be questioned whether the theory of P. Garrigou-Lagrange takes sufficient cognizance as yet of the history of mysticism or of the psychological data.

Moreover the theory, as it stands, includes certain hasty generalizations and conclusions. There is, for instance, the attempt to reconcile the three divisions of souls into beginners, proficients and the perfect, which St. John of the Cross gives, with the standard division of the three ways; if they are the same, then the illuminative way belongs to contemplative prayer strictly so-called, a conclusion which P. Garrigou-Lagrange accepts, but which one's instincts are loath to admit. There is also his easy inclusion of the great mystics under the Thomistic flag: St. Francis de Sales, for example, would certainly demur to the theory of Predestination *ante praevisa merita*, nor would the same Saint accept the word "mechanical" as qualifying the immediate preparation and the method of ordinary mental prayer.

To the medieval spiritual library which is being gradually built up in English translations there is now added the sermon which St. Bernard preached to the Clergy of Paris, *De Conversione (Of Conversion)*.<sup>1</sup> Mr. Watkin Williams, so well known for his intimate knowledge of the Saint, is the translator. He has given us an excellent version, with numerous notes, of the Anchin Manuscript of the sermon. It was preached in 1140 to counteract the influence of Abelard whose case had just been referred at the Council of Sens to the Apostolic See. It is a powerful and eloquent indictment of the contemporary morals of the lower clergy and an eloquent appeal to their consciences.

<sup>1</sup> Latin text and English translation with notes, 5s.; translation and notes only, 2s. 6d. (Burns Oates & Washbourne Ltd.)

The sermon had an immediate effect in causing not a few of the hearers to enter the Cistercian Order ; and it had the general effect of helping on the movement of reform which St. Peter Damian and St. Gregory VII had inaugurated in the preceding century and which received final and definite direction in the legislation of the First Council of the Lateran in 1123. A notable feature of the sermon is the copious intermingling of the language of the Bible with the fabric of the discourse. Such a ready use and adaptation of the Scriptures is a lost art today.

The latest addition to the American Science and Culture Series is *A Modern Galahad, St. John Berchmans*, by the Rev. Albert Foley, S.J.<sup>1</sup> It is just fifty years since St. John Berchmans was canonized. This is the fullest life of the Saint yet published in English ; and it has special value in that it incorporates the findings of the most recent Belgian research work on the Saint and his times and makes extensive use of his own writings. Such sources were not available twenty years ago. They help us to fix the Saint's character as one of sturdy courage in the stern quest of holiness. A much shorter account of the Saint, as a Jubilee tribute, has been produced in Belgium by P. Tony Severin, S.J. It is to him and to P. Karl Schoeters, S.J. that we are indebted for the careful appreciation of the Saint's character, as manifested in his writings, which have made possible the authentic biography by Fr. Foley.

Several small books of conferences or meditations have been received. *In Our Valley*, by Fr. Vincent McNabb, O.P.,<sup>2</sup> is a series of conferences given in preparation for the New Year of 1936. They are mere notes, but they manifest the qualities of insight, concreteness and homeliness which have made Fr. McNabb so deservedly famous as a giver of conferences. *The Way of the Just*, by Fr. Edwin Essex, O.P.,<sup>3</sup> is a book of short, informal meditations on the virtues. They follow more or less closely the definitions and divisions of the virtues as given in the standard manuals of Moral Theology. The meditations are simple, clear, and practical. *The Garden*

<sup>1</sup> Bruce, Milwaukee, or Coldwell, London. Pp. xix + 241 ; 8 illustrations. 10s. 6d.

<sup>2</sup> Burns Oates & Washbourne Ltd. Pp. vii + 66. 2s. 6d.

<sup>3</sup> Burns Oates & Washbourne Ltd. Pp. vii + 87. 2s. 6d.

of God, by Fr. Robert Eaton, of the Birmingham Oratory,<sup>1</sup> is primarily a book for religious. It contains fourteen discourses which have been given at the Clothings and Professions of Nuns in various convents. They deal with the various aspects of the religious life; but others besides religious will obtain much profit from their inspiration and practical idealism. The connecting theme is the blessedness of those who choose to serve God unreservedly, even in the lowliest of ways. *The Cross and the Beatitudes* and *The Rainbow of Sorrow*, both by Mgr. Fulton Sheen,<sup>2</sup> are meditations on the Seven Last Words. In the former the author correlates the Last Words with the Beatitudes; in the latter he takes seven dominant themes to which the Words naturally lend themselves, such as Unjust Suffering (the First Word), the Need of Zeal (the Fifth Word), Eternal Freedom (the Seventh Word). They have the breadth of outlook and the beauty and incisiveness of thought which the best writings of Mgr. Sheen have taught us to expect of him.

J. CARTMELL.

## II. LITURGY

The recent death of Dr. Walter Howard Frere, at one time superior of the Mirfield community and for some years Anglican bishop of Truro, involved a severe loss to liturgical studies in this country. The list of Dr. Frere's books and articles (no doubt to be given in full in a future number of the *Journal of Theological Studies*) should be an impressive one, and it is to be hoped that something like a detailed appreciation of his liturgical work will be undertaken by a competent and sympathetic biographer. Shortly before his death there appeared a book which ranks as No. 25 in the list of publications sponsored by the Church Historical Society, and which is entitled *The Anaphora or Great Eucharistic Prayer*, an eirenical study in Liturgical History.<sup>3</sup>

<sup>1</sup> Burns Oates & Washbourne Ltd. Pp. vii + 91. 2s. 6d.

<sup>2</sup> P. J. Kenedy & Sons, New York. \$1 each volume.

<sup>3</sup> London, Society for Promoting Christian Knowledge, 1938. Pp. vi. 312. Price 8s. 6d.

The preface explains the author's motives for undertaking a work so hazardous since "it is a dangerous venture to attempt to trace even in outline a development where evidence is as scanty as it is in the most crucial periods of this story". Yet, in his judgment, the time has "come for some revaluation of the principles that govern the form and structure of the Eucharistic Anaphora, so far as they are based upon liturgical history". He was encouraged by the existence of interest in the East, and by the fact that "in the West, a strong and realistic Liturgical Movement is in full progress", but he notes that these tendencies are met "in a small but influential part of the Anglican world, by a determined obscurantist and retrograde movement which poses noisily as catholic but is really anarchist in method though medieval in outlook".

The book that follows is evidently little more than a sketch, and it is not, it must be confessed with regret, a reasonably full and reliable account of so complicated a problem as that of the *epiclesis* which constantly recurs, though it is not mentioned as such in the index. The conception of sacrifice is left exceedingly vague, and a selection of evidence from the documents of the first centuries produces in one familiar with our orderly Catholic treatises a sense of dissatisfaction with the method employed, the looseness of the argumentation, and the apparent absence of a definite plan. After the chapters on the first three centuries, attention is rightly given to the Hippolytean anaphora, to the collection of anaphoras, and to development in the fourth century. Then follow chapters on the Egyptian evidence, the influence of Jerusalem, the rites of the non-Roman West, and the liturgy in Rome. Lastly come chapters devoted to a series of *cavenda*, to controversy, and to the English Rite, 1549-1927.

It has been said that this little book shows small signs of a rigorous plan, but a dominating obsession is not wanting. The insistence in the West and elsewhere on the sufficiency and necessity of the Words of Institution for the adorable change is regarded as a sign of decadence, as part of a system whereby "the old prevailing sense of mystery was sacrificed to an illusive clearness. The ceremonial action was laid bare, the architecture had to follow suit and the

fittings of the Church likewise. The curtains came down which veiled the mysteries, the altar was moved, the seating of bishop, clergy and choir was altered ; inevitably in due course came in the Elevation, not as a gesture of reverence to God, but as a demonstration to the worshippers, the bell-ringing and the presenting of arms inside the church, and the bell-ringing, rockets, etc., outside" (p. 180). This and some other passages of the same kind make painful reading for a Catholic. It seems quite impossible that the author could have studied such an article as that by Père Séverien Salaville, A.A. in the *Dictionnaire de théologie catholique* entitled "Epiclèse eucharistique".<sup>1</sup> There he would have found a clear statement of the issue, a succinct account of the various opinions, and a summary of the arguments used by Catholics and their adversaries. It is hard to see in what sense this can be entitled an "eirenical study". Rather, if it were accepted at its face value, it might lead to a renewal of old bitterness. Inevitably the book recalls the tone of the letter to Hugh Benson, and other things that are better forgotten.<sup>2</sup> It may possibly please the less instructed East ; it cannot please the instructed West which will fail to recognize its traditional Eucharistic teaching, solidly established and buttressed as it is, in the account of it that is presented here.

An earlier publication (No. 24 in the series) of the Church Historical Society is likely to have a better press than Dr. Frere's work. It is *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome* and is edited by the Rev. Gregory Dix, Monk of Nashdom Abbey.<sup>3</sup> The volume contains an historical introduction, textual materials, and a translation, together with an *apparatus criticus* and some critical notes. The commentary on the text, which was originally intended to form part of the present work, has been held back for publication later. The importance of the book here edited is emphasized by the author when he styles it "the most illuminating single source of evidence extant on the inner life and religious polity of the early

<sup>1</sup> Tome 5, coll. 194-300.

<sup>2</sup> *The Life of Monsignor Robert Hugh Benson*, Vol. I, pp. 232-3.

<sup>3</sup> London, Society for Promoting Christian Knowledge, 1937. Pp. lxxxi, 90. Price 12s. 6d.



Christian Church". It is all the more regrettable that the text has come down to us "in a more deplorably battered condition than that of any other important early Christian document". The story of the identification of this document by Dom Hugh Connolly of Downside as the work of St. Hippolytus and the source of all the disciplinary works similar to it, has often been told, and reference may be made to the accounts given in Amann's article "Hippolyte (Saint)" in the *Dictionnaire de théologie catholique*,<sup>1</sup> to Père Cayré's recent *Précis de Patrologie* (of which the first volume is now available in an English translation), and, more particularly to Dom Connolly's own work, *The so-called Egyptian Church Order and Derived Documents*.<sup>2</sup> On its appearance Dom Connolly's great work was reviewed in the *Journal of Theological Studies* by Dr. J. H. Srawley, who ended his notice with words expressing the hope of seeing "produced at some future date an adequate edition of this important and precious document of early Christianity".<sup>3</sup> The newly published translation gives every sign of being the edition desired by Dr. Srawley and others.

In his preface the author explains that for a short time he thought of attempting to reconstruct the lost Greek original text from the extant versions in Latin, Arabic, Ethiopic and Coptic. It soon became clear, however, that this would involve begging too many questions, as regards the text as a whole. Hence he has been content to make "a bald English version" which is supplemented by a most elaborate *apparatus criticus*, and the latter will dispense the ordinary student from consulting a whole shelf of works by earlier writers on the *Apostolic Tradition*.

The general introduction, which takes up nearly half the book, is, as might be expected, largely concerned with the life and teaching of St. Hippolytus, and the strange story is told again with abundant documentation and much scholarly comment. On the question whether Hippolytus was a bishop or a simple presbyter the author is characteristically judicial. In any case, as he concludes, the saint was "unquestionably a Roman martyr" (p. xxxv).

<sup>1</sup> Tome 6, coll. 2487-2511, especially coll. 2502-2504.

<sup>2</sup> Cambridge Texts and Studies, viii, 4, 1916.

<sup>3</sup> Vol. XVIII, 1917, p. 235.

The commonly accepted date of writing at the beginning of Callistus's pontificate is regarded as somewhat less probable than a date towards the end of the reign of Zephyrinus. In either event, the book was written within a year or two, on one side or the other, of A.D. 215. The value and influence of the *Apostolic Tradition* are well discussed, and the long section on the textual materials is entirely admirable. At the end of the book, after the translation and the apparatus, there are some textual notes on such topics as Anamnesis, the Epiclesis, and the Stational Mass. The difficult work of producing "this somewhat complicated piece of book-making" has been excellently carried out by the Cambridge University printers. One may look forward with keen anticipation to the appearance of the second volume containing the commentary on so splendidly produced a text.

The excellent liturgical review known as *Ephemerides Liturgicae* has now been successfully bisected, as was announced in an earlier number of this REVIEW,<sup>1</sup> and the *Analecta historico-ascetica* (a quarterly) is now distinct from the monthly *Jus et praxis liturgica*. The October-December number of the *Analecta* appears to be a strong issue and contains articles by three of the greatest liturgists of the day. Dom Pierre de Puniet continues his learned treatment of "Le sacramentaire romain de Gellone", Mgr. C. Callewaert discusses the *Oratio super populum* and rejects the view that it represents a blessing pronounced over public sinners, and Père Séverien Salaville, A.A., does a great service to Eastern liturgical studies by printing a hitherto unpublished dissertation by Eusèbe Renaudot, "De liturgiis orientalibus". In a short introduction to the last-named study Père Salaville emphasizes the real eminence of Renaudot in these disciplines, and explains the importance of this dissertation which, until the present time, has been buried away among the forty-five manuscript volumes in the Bibliothèque nationale that collectively bear the title of the "Fonds Renaudot". Not, to be sure, that this essay contains much that is new, but it gathers up in a convenient form information that could not easily be acquired by a beginner in liturgical studies. Père Salaville

<sup>1</sup> Vol. XIII, pp. 219 ff.

has added divisions and subtitles, and these are useful for quick reference to the various parts of the essay, which occupies twenty-six pages of the *Analecta*. So Renaudot deals successively with the various names for the *Ordo Missae* in the Eastern rites, the variety of liturgies according to the diversity of sects, the form of the liturgies, their authority, the rites or rubrics, the liturgical languages, the proof of the integrity of the liturgical formularies, and, lastly, a note on certain non-eucharistic prayers and their theological authority. One section in particular, that on the age and authenticity of the liturgies, may be studied in a slightly different form in Père Salaville's *Liturgies orientales*, of which I recently produced an English edition.<sup>1</sup> It is to be hoped that this dissertation may be published, with Père Salaville's valuable notes, in a form available for readers other than those of the *Ephemerides Liturgicae*.

JOHN M. T. BARTON.

### III. ECONOMICS AND SOCIOLOGY

Again and again Catholic writers on social questions and still more Catholic lecturers at "social weeks" or "social schools" are reproached for being too general, too abstract, too theoretical. Quite recently a brother priest felt it his duty to write to the *Catholic Herald* protesting against the present writer on this score. "Is it well to continue repeating the general sound principles?" wrote Fr. Thomas Dawson, O.M.I., House of Retreat, Inchicore, Dublin, and he then went on to say, "We ought to come to the point. What is the *cause* of the misery which makes a decent Catholic home almost impossible?" These are, I presume, rhetorical questions, which Fr. Dawson thinks hardly need an answer. For him, at any rate, the answer to the first would seem to be in the negative: the answer to the second—"the banking, or money-lending, system".

For my part, I think that not only "is it well to continue repeating the general sound principles", but that it is

<sup>1</sup> *An Introduction to the study of Eastern Liturgies*, Sands, 1938, pp. 56-62.

obviously and indisputably well to do so. And as for the "cause of the misery", I am convinced that it is neither the banking system nor any other similar mechanical flaw (much as these flaws aggravate an evil caused by something else), but that it is precisely the ignorance or the ignoring in daily life and economic activities of those same "general sound principles". I have been more securely confirmed in this opinion by the excellent little book just published by Burns Oates and Washbourne: *Communism and Anti-Religion (1917-1937)*.<sup>1</sup>

It might be taken as an answer to Fr. Dawson's complaints—complaints, be it noted, already anticipated and answered more than once by His Holiness the Pope. Does not Pius XI write in *Quadragesimo Anno* (97): "All that we have taught about reconstructing and perfecting the social order will be of no avail without a reform of conduct." And surely a "reform of conduct" depends upon a knowledge and acceptance of those "general sound principles", of which Fr. Dawson has, evidently, heard a little too often and a little too much. At any rate, Catholic social reformers have the very best examples in this matter: "Render to Caesar the things that are Caesar's and to God the things that are God's" is a "general sound principle". And St. John the Baptist, the first of the Christian sociologists, kept very close to such generalities in his sermons: "Do nothing more than that which is appointed to you," he told the publicans. "Do violence to no man; neither calumniate any man; and be content with your pay," he exhorted the soldiers.

There is, of course, a need for something else besides the constant preaching of principles. But this something else is not supplied merely by ceasing to preach them. Nothing can ever take the place of principles nor is any system likely to be of much permanent use without them. There is, I grant, undoubtedly a need for detailed analysis of specific social problems and detailed concrete solutions inspired by Catholic ideas. But too much reliance ought not to be placed on the very necessary readjustments which we all desire in social institutions, in the credit and banking

<sup>1</sup> By J. de Bivort de la Saudée. London: Burns Oates & Washbourne Ltd., 1938. 3s. 6d.

system, for instance. False hopes may easily be aroused—at any rate, let us wait until the Albertans are getting their “national dividend” of £5 a month, without any of them (the Peters) being robbed to pay others (the Pauls). Nobody wants to deny the crying need of reform, for example, in the whole financial system of modern capitalism: Mr. Benvenuti,<sup>1</sup> Fr. Drinkwater<sup>1</sup> and others are doing splendid work in this department already. But there may be room for very sharp disagreement between Catholic economists on the technical questions involved in such reform. Certainly I, for one, have protested, and do protest again, against the attempt constantly made to identify His Holiness’ words on credit and banking either with any social credit doctrine or with the baptism or approval of any such doctrine.

To come back to de la Saudée’s book: it is an admirably clear and an admirably full treatment of the nature and history of the communist anti-religion campaign. The first three chapters, forming Part I, give an account of the principles and early development of the anti-religious movement in Soviet Russia itself. Then follow six chapters on the campaign outside Russia in the years 1935 and 1936, chiefly devoted to France and Spain. Although most English-speaking Catholics are, by this time, fully aware of the true facts and true issues in Spain (thanks mainly to the fine enterprise of the publishers of this book in issuing their series of cheap pamphlets), yet de la Saudée’s chapter on Spain will repay study. He opens with a quotation from Pius XI’s address to certain Spanish refugees in 1936: “These tragic happenings in Spain speak to Europe and the whole world, and proclaim, once more, to what extent the very foundations of all order, of all culture, of all civilization are being menaced.” The last words of the Chapter are from Cardinal Goma’s open Letter to Señor Aguirre: “At bottom this is a war between love and hatred of religion. Even if we admit a mixture of less spiritual motives, it was the love of the God of our fathers that led half Spain to take up arms and hatred that rallied the other half against God. On the one side we have camps transformed into temples

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<sup>1</sup> See their books (published by Burns Oates & Washbourne, or Sands): *The Iniquitous Contract*, *The Absent-Minded Revolution*, *Money and Social Justice*, etc.

by religious fervour and a sense of divine Providence ; on the other, thousands of priests murdered, churches destroyed, and a satanic fury against everything religious." I am glad to have the opportunity of getting these two quotations reprinted just now : they clarify the thought and steady the emotions of us all.

Gurian's *Marxismus am Ende?* has been very well translated by E. F. Peeler and is published by Burns Oates and Washbourne at 7s. 6d., under the title *The Rise and Decline of Marxism*. Personally, I do not think the English title either very happy or very accurate—but that is a very small point. The book itself is, as might be expected, excellent. Gurian knows his Marxism inside out, and is eminently fitted to give us a historical and critical account of its evolution in recent years. He is a worthy successor of Fr. Cathrein, a pioneer in this field of the philosophical examination of socialism : and though Cathrein's book is by no means out of date, Gurian's books are a most necessary complement. He puts forward a very interesting point of view in asserting that "it is precisely the French 'Popular Front' experiment of 1936 that shows that Marxism has come to the end of its forces". When he comes to examine the true cause of what he believes (and we all hope) is the end of Marxism, he puts it, correctly, in "the internal, spiritual bankruptcy" of Marx's doctrine. Facts, hard brutal facts, have "called the bluff" of Marxism, and (so Gurian thinks) it will soon cease to fool even "some of the people any of the time". The "communistic element, in spite of its loud-voiced praise of Moscow, is crippled by the disenchantment worked by Russian Bolshevism ; no other course lies open to it but to offer itself as an ally to democracy in its fight against Fascism—a course that is inherently insincere but which is still sporadically successful as propaganda". "Marxism," Gurian writes, "is in its death-agony because, though able to announce the social crisis of capitalist society, it was not able to evolve a system that rose above the social errors prevalent at the time of its birth. . . . But it was unable to create, or even pave the way for, that to which it consistently appealed to justify its presence and explain its special character : a just social order, which would put an end to the influence of irrational political forces and selfish interests."

A most interesting account of Australia's economic life during the depression period, 1929-1936, has been written by Mr. MacLauran<sup>1</sup>, an American professor of economics. The author spent a year in Australia for the purpose of writing this book : it is based on first-hand knowledge and observation and an exhaustive study of the official and other documents. As Professor MacLauran says, "a study of the Australian programme may lead to some general conclusions as to the behaviour of democracy in a severe depression". It is a book full of technical economic analyses and amply seasoned with statistics, for which reasons it is an extremely useful addendum to the more general, abstract type of book on social questions with which we Catholics are quite familiar. No one can go far in the study of sociology without yearning for just such hard, concrete, definite facts, figures and methods as are supplied here. "One of the most pressing problems facing the world today, and one which attacks the roots of two of our most cherished institutions, is the question whether a democracy can intelligently interfere with capitalism to speed up the natural process of readjustment which occurs in a depression." This very full and detailed treatment of Australian approaches and methods gives us plenty of material with which to form a judgment on the general question, and to evaluate the various experiments and palliatives tried out in abnormally difficult and unfavourable circumstances.

As incidental points of interest we may mention the section dealing with two important matters : the Arbitration Court and the Commonwealth Bank. It was the Labour Party, strange to say, that in 1895 added compulsory arbitration to its programme. The Commonwealth Court of Conciliation and Arbitration was set up in 1904, with power to hear and determine all industrial disputes of an inter-state character. It was this Court which gave the famous "Harvester Judgment" of 1907, when Mr. Justice Higgins laid down both a general principle and criterion of wages and also an actual minimum figure for an unskilled worker with a wife and three children. The figure was, in 1907, 42s. a week : the criterion was "the normal needs

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<sup>1</sup> *Economic Planning in Australia : 1929-1936*. King. London : 1937. 15s.



of an average employee regarded as a human being in a civilized community". By 1929, 85 per cent of the membership of all Trade Unions in Australia was registered in the Commonwealth Court, roughly some 770,000 men.

The Commonwealth Bank was established by a Labour Government in 1911 and acquired the powers of a central bank in 1924. Mr. MacLauran gives high praise to the conduct of the Commonwealth Bank in the depression—it "showed remarkable independence of spirit", and "stood out strongly against the Labour Government and curbed its demands for increased credits". This is a very reassuring piece of history, for as R. G. Hawtrey, the well-known British Treasury official, wrote: the Bank was the "sole creation of a government of socialistic propensities, having no shareholders, and free from all the safeguards to which the modern central bank is supposed to be subject".

From Messrs. Coldwell Ltd. come two volumes of the Science and Culture Series. *Creative Revolution* by Fr. J. F. T. Prince (6s. 6d.), is a vigorous and inspiring as well as an accurate and thoughtful exposition of many points of Catholic thought on social questions. Fr. Prince writes in a challenging way and has a gift for happy and striking phrases. His first chapter deals with *The Necessity of Revolution*, by which he expresses the intention of the Encyclicals—"the uplifting of the proletariat". (But why did Fr. Prince not strike out a new phrase for that feeble translation of the Latin "redemptio"?) As he says, the revolution we look for will come when Christian civilization avails itself "of the power and the vision to which it is heir". There is a good chapter on *The Mechanization of Mankind: Stalin*, and a final one on *The Coming Conflict*.

The second of these books is Professor Ross Hoffman's *Tradition and Progress* (8s. 6d.). He tells us that his book is a collection of "historical essays in culture, religion, and politics", many of them printed before in Catholic periodicals. We are sincerely glad to have them in a collected form, for they are fresh and stimulating studies on vital, everyday questions. We might almost say that Professor Hoffman is the Professor Christopher Dawson of America or vice versa. We can only draw attention to two, and these perhaps not the best, of the essays: *The Property Basis of*

*Liberty* and *The Jacobin Heresy*. They are a personal choice, but we like the sure grip of essentials displayed in them. In one of them he deals with a professor who waves away "the existence of the Christian Faith in an age of almost unparalleled missionary activity, an age which is witnessing perhaps the greatest revival of orthodoxy since the Counter Reformation". "These observations on the passing of the Faith may be marked as a prize example of a kind of intellectual myopia not infrequently encountered among even learned men who are cut loose from traditional religion. For them the thing is so dead that even when it marches before their eyes they can only see it as one who looks without seeing. The thing is dead, and only a miracle could raise it, but they do not believe in miracles; what appears is not the thing itself, but the ghost of the thing, and they do not believe in ghosts. Hence they are driven to denying the evidence of the senses and affirming what is patently false."

I have great pleasure in drawing attention to a new and revised edition of G. M. Godden's splendid little book *Communist Attack on Great Britain*.<sup>1</sup> There is no need for me to say anything in praise of it: the mere fact that a new edition has been called for is praise enough. It is, in a very trite reviewers' *cliché* (this time used sincerely), "a mine of information" drawn from the most varied sources, daily newspapers, official communist publications, books, reports and the rest.

A small, but valuable, booklet is published by the Spanish Press Services Ltd., London, at twopence: Dr. G. Marañón's *Liberalism and Communism*. Marañón was one of the foremost leaders of "Liberalism" and Republicanism in Spain. This booklet explains why most of the Spanish Liberals are hostile to the Barcelona-Valencia Government. "Blindness to Red anti-Liberalism," writes Marañón, "has led the Liberal to sell his soul to the devil. His punishment will be commensurate with his error, for Liberalism as a political force will perhaps not have any direct action in the years to come."

E. J. COYNE, S.J.

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<sup>1</sup> Burns Oates & Washbourne, Ltd., 1938. 2s. 6d.

## QUESTIONS AND ANSWERS

### VENATIO CLAMOROSA.

I should be grateful for a ruling on the force of the clause in Canon 138, which refers to the Clergy and hunting: "Venationi ne indulgeant, clamorosam autem nunquam exercent." In particular, I would wish to know whether the Canon here allows a distinction between, on the one hand "following hounds" or "riding to hounds", and on the other "hunting hounds oneself". If this is so, I understand that the former would be considered lawful so long as it were not indulged to excess, and the latter (which involves speaking to hounds, blowing a horn, hallooing, etc., and which is therefore clamorous) would be always unlawful. Davis (*Moral and Pastoral Theology*, Vol. IV, p. 288) would seem to follow this view, but Slater (*Manual of Moral Theology*, Vol. II, p. 22), possibly because of compression, does not refer to it but merely says of clerics, "They are expressly forbidden . . . to hunt with hounds." It is difficult to obtain a ruling on this point, because, for the most part, Moral Theologians appear to be ignorant of the distinction between hunting hounds (which alone is properly hunting) and following hounds. But this distinction is universal among hunting people and, if we ignore it, it becomes difficult to justify the practice of many priests in Ireland, of a few in England, and of innumerable ecclesiastics—and I believe even Popes—in the past. Finally, do the decrees of the Councils of Westminster go beyond the Code in this respect? (A.N.G.)

### REPLY.

(i) There is clearly a distinction in the Code between clamorous hunting and what, for want of a better word, is called "quiet" hunting, but it is not easy to define each sort. Benedict XIV distinguishes them having regard to the size of the animal hunted and not merely to the accompanying noise ". . . duo sunt venationum genera ; alia siquidem est clamorosa, alia quieta ; illa magno armorum, canum, accipitrum apparatu, et tumultu exercetur, ut apri, cervi,

et maiores ferae capiantur ; altera solis laqueis, et retibus, aut etiam armis, sed paucis, adhibitis canibus, ad occidendum lepores, vulpes, aliasve minores feras, sine ullo strepitu instituitur"<sup>1</sup>. Hunting big game in Africa is certainly clamorous ; fishing, snaring, or walking out with a gun and a couple of dogs is not.

The prohibition against clamorous hunting is a negative precept—"nunquam". With regard to the quiet kind clerics are forbidden to "indulge" in it—the word carries the meaning of frequency or excess : "nunquam licet clericis exercere clamorosam venationem ; et ipsis prohibitum est quietae et simplici venationi indulgere, h.e. studiose incumbere, frequenter scilicet et diu."<sup>2</sup> This is the usual interpretation and it is supported by a decision *S. C. Conc.*, 11 June, 1921,<sup>3</sup> which rules that a Bishop could not punish with suspension *l.s.* those clerics who took part in hunting which was not clamorous ; as the consultor of the Congregation concluded in his commentary : "agitur enim in casu de venatione per se licita et nonnisi per accidens prohibita, propter scandalum praesertim fidelium".

(ii) Whether riding to hounds is "clamorous" or not is a matter of opinion. We incline to the view that it is, and whilst perceiving the difference between hunting hounds and riding to hounds, we think that there is a moral unity in the whole field of riders. One cannot ride to hounds unless someone hunts hounds, and the latter being "clamorous" the former partakes of this quality. In all matters of this kind we are accustomed to judge an action from its character in the common estimation of men. If fox hunting is considered wrong because cruel to animals, for example, everyone riding to hounds would rightly be considered as sharing in the cruelty. Similarly, if fox hunting, on the part of those hunting hounds, is considered a clamorous hunt, everyone riding to hounds shares in the clamour.

(iii) But the view is tenable that fox hunting, without any distinctions, is not clamorous, and the decrees of the Maynooth (1927) Plenary Council rather support this interpretation : "Prohibemus ne intersint venationibus, quae

<sup>1</sup> *De Synodo Diocesana*, Lib. xi, cap. 10 n. 8 ; ed. 1844, p. 427.

<sup>2</sup> Brys in *Collationes Brugenses*, 1935, p. 285.

<sup>3</sup> *A.A.S.* XIII, p. 498.

fiunt cum equis et canibus, nisi ob rationes speciales id Episcopus permittat.”<sup>1</sup> The previous canon repeats Canon 138 of the Code. The Council makes no distinction between hunting and riding to hounds, the whole sport being regarded as not clamorous, or not certainly so, not prohibited *in se*, and therefore to be allowed with the permission of the Ordinary.

(iv) If it is decided, with or without distinctions, that fox hunting is not clamorous, the lawfulness of moderate participation therein will chiefly depend on whether it causes scandal to the faithful. The official commentator on the decree of 1921 was of the opinion that non-clamorous hunting caused scandal in England and France. A French writer<sup>2</sup> ventured, with great respect, to question this view as regards certain parts of France. In Ireland no scandal, it seems, is caused. In our experience we think it causes scandal in England, but it may well be that, in parts of the country of which we have no experience, priests may take part in fox hunting without scandal, especially if they are not engaged in parochial work.

(v) Its lawfulness, supposing there is no scandal, will be judged finally in the light of local legislation. I West. Dec. xxiv n. 2 and IV West. Dec. xi n. 9 forbid it in these terms: “Abstineant . . . a venatione clamorosa quae equo et canibus fit.” In our view the Councils regard fox hunting as clamorous hunting, and the text is declarative of what the common law forbids. It is open to A. N. G. to interpret this text in the light of his distinction, but we do not find that Fr. Davis favours it. He writes: “The noisier sort of hunting is that in which numerous hounds and horses are employed, such as the modern fox hunt, not the quieter sorts. . . . To follow a clamorous hunt as spectator is not to hunt, though it may give rise to scandal in some countries. It does not do so in England if done occasionally.” If these words are held to favour A. N. G.’s distinction, it would be on the assumption that all the members of a hunt, except those who make the noise of horn-blowing and hallooing, are merely spectators. Could a rider to hounds rightly be called a spectator?

<sup>1</sup> N. 48 § 2; p. 53.

<sup>2</sup> *Ami du Clergé*, 1927, p. 38.

To sum up, fox hunting is forbidden to clerics in our view, and riding to hounds is as much fox hunting as hunting hounds. But the opposite view *remoto scandale* is tenable. The safe course is to seek a decision from the Ordinary in individual cases.

E.J.M.

ABSTINENCE FOOD.

Most manualists admit, though with some hesitation, that water fowl is permitted in some places. Would this apply to England? If so, what is water fowl and why is it an exception? (C.H.)

REPLY.

Following St. Thomas—"huiusmodi autem sunt carnes animalium in terra nascentium, et respirantium"<sup>1</sup>—many authors incline to a liberal interpretation and permit the use of creatures which do not come strictly within this definition. Others define "flesh" as that which belongs to animals with warm blood. The true solution, in this and in many other questions, is to be found in a definition according to the common estimation of what constitutes flesh meat, not according to the data of natural science. For the most part there is agreement, and the rule, tersely expressed by d'Annibale, can usually be applied without difficulty: "Carne autem accipimus animantium quae terra, pisces qui aqua vivant. Amphibia accensentur ei cui proprius accedunt; seu carni seu pisci; in dubio utri magis accedunt, mos regionis consulendus est: et si nec regionis mos appareat, comedi poterunt."<sup>2</sup>

Water fowl are such creatures as gulls, teal, wild ducks. The difficulty about these culinary questions is that one has to refer to foreign writers for anything like a full treatment of the subject, and the names of various creatures are sometimes unusual or of purely local use. One French author

<sup>1</sup> *II-IIae*, q. 147, art. 8.

<sup>2</sup> *Theol. Moral.*, III, n. 132.

discusses at length the rights and wrongs of eating "la morelle", which is evidently some kind of amphibious animal. Cassell's *French Dictionary* declares that "la morelle" is nightshade, and this would be forbidden food for quite different reasons. It is certain that good Catholic people in some few places regard water fowl as permitted on abstinence days. The reason for this may be sought, perhaps, in the fact that these creatures live on fish and dwell in or in the neighbourhood of water. Some slight official confirmation may be seen in an indult of Pius VII, 22 February, 1804, which permitted the Minims of St. Francis de Paula, whose rule required perpetual abstinence, the use of water fowl (*fulix-coot*). The confirmation is of the slightest kind since it was a modification of the particular rule of these religious, not an interpretation of the common law of abstinence.

Generally it must be maintained, we think, that water fowl is flesh and is forbidden by the common law. Waffelaert, who analyses such points more carefully than the manualists are accustomed to do, writes: "inspecto enim principio generali, et natura illorum volatiliū (aves aquatiles) staret omnino prohibitio; sed vigente consuetudine in aliquibus locis, et consentientibus Ordinariis, damnare non auderemus qui consuetudinem sui loci sequerentur".<sup>1</sup> Custom has departed from the common law in some places, and it may be continued by the local faithful until authority decides on its abolition.

In England it is certain that no custom of the kind exists. Water fowl is forbidden food on abstinence days.

E. J. M.

#### MUNICIPAL CEMETERIES.

In a public cemetery owned by the civil authority is it lawful to allow, in extraordinary cases, non-Catholics, and by non-Catholic ministers, to be buried in the Catholic portion?

Where the graves are blessed separately is there any question of desecration arising or of incurring interdict? (S.)

<sup>1</sup> *De Virtutibus Cardinalibus*, p. 153.



REPLY.

Canon 1206 declares the right of the Church to possess its own cemeteries. They are consecrated, or at least blessed, and are therefore sacred places, as declared in Canon 1154, exempt from the jurisdiction of civil authority. These ecclesiastical rights may often be unrecognized or violated by the State, but the rights remain. In the somewhat new situation created by municipal cemeteries, in which Catholics may or may not have a portion assigned to them, the Church vindicates its rights as far as is possible in the circumstances.

Canon 1206 §2. "Sicubi hoc Ecclesiae ius violetur nec spes sit ut violatio reparetur, curent locorum Ordinarii ut coemeteria, societatis civilis propria, benedicantur, si, qui in eis condi solent, sint maiore ex parte catholici, aut saltem ut in eis catholici spatium habeant, idque benedictum, sibi reservatum. §3. Si ne hoc quidem obtineri possit, toties quoties benedicantur, secundum ritus in probatis liturgicis libris traditos, singuli tumuli."

In the case where the whole cemetery is blessed, because the majority to be buried within it are Catholics, it is implied in §2 that the burial of non-Catholics must be tolerated, and that this act does not violate the cemetery, which it certainly might do in the instances given in Canon 1172 §1 n. 4 (sepultura infidelis vel excommunicati post sententiam declaratoriam vel condemnatoriam), since the canons concerning the violation of churches apply also to cemeteries from Canon 1207. The conclusion that, in these exceptional cases, the cemetery is not violated is drawn by many commentators.<sup>1</sup> The situation is often regulated by diocesan law. Thus *Statuta Dioecesis Mechliniensis* n. 360: "Quodsi magistratus civilis in terra sancta condi juberet cadaver illius qui sepultura ecclesiastica ex jure privari debet, parochus ministerium suum deneget; sed coemeterium violatum non declaret, quin prius totam rem ad Nos deferat."

What has been decided for the whole cemetery will apply to that portion which has been allocated to Catholics.

<sup>1</sup> Cf. *Collectanea Mechliniensia*, 1937, p. 507; *Irish Ecclesiastical Record*, June 1937, p. 630.

The Catholic authorities will do their best to prevent the burial of non-Catholics, and by non-Catholic ministers, therein, but such burials will not, in our view, cause the portion of the cemetery to be violated.

Unless the right of excluding non-Catholics can be secured, there seems to be little advantage in having a Catholic portion specially blessed for the use of Catholics. The procedure is then, according to Canon 1206 §3, to bless the graves singly, nor does any question of violation or interdict then arise.

E. J. M.

#### BLESSINGS.

Is the blessing, even if done privately, of statues, crucifixes, etc., for use in church or for public veneration, reserved to the bishop? (S.)

#### REPLY.

Canon 1279 §4. "Si imagines, publicae venerationi expositae, sollemniter benedicantur, haec benedictio Ordinario reservatur, qui tamen potest eam cuilibet sacerdoti committere." This canon is taken from the rubric in the Roman Ritual, Tit. viii, cap. 24 and 25, which continues, "Privatim autem haec benedictio a quolibet sacerdote fieri potest sine ulla Ordinarii licentia." Another and a longer formula for the solemn benediction of a cross is given, under n.2 of blessings reserved to the Ordinary or to his delegate, in the Appendix to the Ritual. The force of "sollemniter" is perceived from the word "privatim", namely, it includes *publicity*, a blessing given before a gathering of the faithful, as well as including the solemn ceremonial of incense and holy water, or the use of hymns and prayers in the saint's honour. Canon 1147 §3 "Benedictio reservata quae a presbytero detur sine necessaria licentia, illicita est, sed valida, nisi in reservatione Sedes Apostolica aliud expresserit." This rule applies to the reserved blessings of the Ritual. Those contained in the Pontifical cannot validly be given by a priest without delegation.<sup>1</sup>

E. J. M.

<sup>1</sup> *Periodica*, 1927, xvi, p. 19. Hébert, *Leçons de Liturgie*, p. 365.

DISPENSATION TAX.

Diocesan instructions are : With the permission of the Ordinary, priests duplicating on Palm Sunday may omit in one Mass the earlier part of the Passion—the customary tax of 5s. is imposed by the Roman Congregation.

The dispensation appears to come necessarily or automatically with the request and sending of the tax.

Would you explain the purpose and reasonableness of such procedure ? (S.)

REPLY.

Certain dioceses have obtained the indult *ad quinquennium* to be used by all priests who are duplicating *servatis servandis* ; in other dioceses individual priests who desire the indult have to apply for it. It is not granted automatically to anyone who wants it but only to those who are duplicating.

The payment of a tax, on the occasion of a dispensation being granted by the Holy See, is not peculiar to this matter but is common to all dispensations for the external forum. Dispensations granted by the Sacred Penitentiary for the internal forum are excepted.<sup>1</sup> Also, from Canon 1056, local Ordinaries may not impose any tax, on the occasion of granting matrimonial dispensations, beyond a small sum for curial expenses, unless express permission has been obtained from the Holy See. The purpose and reasonableness of a tax is evident from the wording of this canon, namely, it is to defray the expenses of the Roman Offices and officials. But it is manifest in the case of dispensations from matrimonial impediments, and the same applies to all dispensations, that a sum over and above these expenses is payable on the title of a fine, a composition, "*componenda*", for the non-observance of a law or obligation. The money obtained is devoted to religious and charitable purposes. These taxes may be remitted because of poverty and other just causes.

E. J. M.

<sup>1</sup> A.A.S. I, 1909, p. 102 *Normae Peculiares*.

## NUPTIAL MASS.

Should the married couple kneel on the sanctuary, within the altar rails, during a Nuptial Mass? Or is this common practice an abuse which is merely tolerated?

## REPLY.

The rubrics are in *Rituale Romanum*, Tit. vii, cap. 2: "Parochus . . . coram duobus saltem testibus, virum et mulierem ante altare genuflexos . . . interroget". *Missale Romanum*, Missa Votiva pro Sponso et Sponsa: "Dicto Pater Noster, sacerdos . . . stans in cornu epistolae versus Sponsum et Sponsam ante altare genuflexos, dicit super eos sequentes Orationes". The parties are, therefore, to be kneeling "ante altare" and the priest says the prayers over them, "super eos". There are innumerable texts of S.C.R. forbidding women to exercise any office on the sanctuary, and if a woman is answering Mass, in default of a male minister, Canon 813 § 2 directs "ex longinquo respondeat, nec ullo pacto ad altare accedat".

Some writers apply this latter rule strictly, even to the case of the bride during a Nuptial Mass, and they require her to be kneeling outside the sanctuary. Others interpret the rubric "ante altare" "super eos" in the obvious sense of the words, and direct the couple to enter the sanctuary; they cannot be said to be kneeling "ante altare" if they are at the altar rails, especially in a large church where the altar is a long distance from the rails; nor can the prayer be said over them unless they are kneeling near the celebrating priest. Others, e.g. Dunne<sup>1</sup> permit either practice to be observed, and this is the conclusion of a recent writer in *Ephemerides Liturgicæ*:<sup>2</sup> "Quoad sponso, rubrica præcipit ut sint 'ante altare genuflexi', ubi vero et qua distantia ab altari non dicit; sed facile intelligitur oportere non multum ab eo distare, ut celebrans possit commode et vere orationes 'super ipsos' recitare ipsique eum audire, postea vero aqua benedicta inspergi. Iamvero ut hæc fiant oportet sponso

<sup>1</sup> *Ritual Explained*, p. 144.

<sup>2</sup> 1936, p. 68.

esse altari proximos. Et reapse iuxta proximum acceptam sponsi iuxta altare, indifferenter intra vel extra presbyterii cancellos secundum opportunitatem et commodum loco distincto collocari solent."

Our own preference is in favour of the custom of introducing them within the sanctuary. It is clearly permitted by many writers, it is in accordance with the directions of the rubrics, and it is an added solemnity which many Catholic couples value very highly indeed. The only answer to the objection that women are not allowed within the sanctuary is to hold, with a writer in the *Ecclesiastical Review*,<sup>1</sup> that the occasion of the nuptial blessing is "a remarkable exception to this strict law". E. J. M.

#### COMMUNICATIO IN SACRIS.

In a non-Catholic Institution, are members of the staff permitted to accompany the Blessed Sacrament with lights, when Holy Communion is brought to the sick, and to act as servers at the funeral rites of Catholics? (C.)

#### REPLY.

When it is a question of a Catholic participating in the religious rites of non-Catholics, doubts are easily solved. If the participation proposed is an active part in a purely religious rite, it is intrinsically wrong, as being an implied external denial of the Catholic faith, and cannot be permitted for any reason.

The participation of heretics in Catholic rites is on a different footing. Speaking generally, we desire them to be present at Catholic functions in order to further their return to the Church. But they have to be refused the sacraments, which are given only to those who are in communion with the Church. Nevertheless, in the hour of death, it is now the common teaching that they may *servatis servandis* receive absolution and Extreme Unction. The discipline in this respect has, in fact, relaxed considerably. For example,

<sup>1</sup> 1935, December, p. 627.

from Canon 1149, they may receive Sacramentals, a practice which was formerly forbidden by the Holy Office, 22 June, 1859. The guiding principle, which can never be changed, is that scandal must be avoided in permitting heretics actively to communicate with Catholics in religious rites; the scandal is in encouraging the belief amongst heretics and amongst ill-instructed Catholics that it is a matter of little consequence whether one is a member of the visible Church or not. The matter has a special application to permitting heretics to serve the priest at sacred functions, since this is an office belonging properly to clerics and is only conceded to Catholic laity as a privilege.

Therefore the Holy Office, 20 November, 1850, decided that heretics could not be permitted to minister to the priest celebrating the divine mysteries, nor to carry torches and lights. We think that this direction should apply to the above query and that non-Catholics should not be permitted to serve the priest in the two instances mentioned. But they should be encouraged to attend the rites in the same way as they are encouraged to join the congregation at any Catholic function.

E. J. M.

## ROMAN DOCUMENTS

(i) *Sacra Congregatio Concilii*, "Eleemosynae Missarum Binatarum", 13 November, 1937. (*Acta Apostolicae Sedis*, 1938, XXX, p. 101).

RESOLUTIONES.—Propositis in comitiis plenariis diei 13 Novembris, 1937 dubiis :

(I) *An expediat indultum apostolicum concedere ut parocho, in propria ecclesia Missam iteranti, tribuatur aliquod emolumentum ex redditibus legatorum ;*

(II) *An sustineatur dispositio dioecesana vi cuius sacerdotes, Missam binatam applicantes, eleemosynam tantummodo dioecesanam Curiae tradere teneantur ;*

Enī Patres huius S. Congregationis responderunt : Ad I *Negative*, seu *non expedire* ; Ad II *Negative*.

Has resolutiones Ssmus D. N. Pius Pp. XI in Audientia diei 18 Novembris, 1937, referente subscripto Secretario, approbare et confirmare dignatus est.

I. Bruno, *Secretarius*.

The Sacred Congregation has decided that it was inexpedient to permit a parish priest to disregard the law of Canons 806 §1, 824 §2, and 840 §1. The circumstances had rather obscured the plain terms of the law, namely, the case submitted was one where an indult had been obtained by which a stipend for the second Mass could be accepted, provided it was sent to the diocesan Curia in favour of the Seminary. It was thought that the excess, over and above the diocesan stipend, could be retained by the parish priest, in this case, on an extrinsic title of inconvenience arising from duplicating. This view was rejected since a parish priest is bound, by his office, to provide a second Mass for the spiritual good of his people ; if judged necessary the bishop should assign from other sources some remuneration to the parish priest. That the parish priest should benefit in any way from the practice of forwarding the second stipend for the benefit of the Seminary, is contrary to the terms of the indult. This decision does not, of course, modify the rule of Canon 840 §2, which permits the difference between the diocesan stipend and the offering to be retained



in the case of Masses "ad instar manualium . . . si pinguis eleemosyna locum pro parte teneat dotis beneficii".

(ii) *Sacra Paenitentiarum Apostolica* (Officium De Indulgentiis) 31 December, 1937 (*Acta Apostolicae Sedis* 1938, XXX, p. 110). The collection of Indulgences or "Raccolta" published in 1898, supplemented by another in 1929 containing the recent additions, is out of print or needs revision in accordance with recent legislation. A new and complete collection is now authorized by the Holy Father "ut non modo preces et pia opera indulgentiis ditata in unum redigerentur, sed ut potius aptiore indutus forma elenchus vulgaretur". We may now hope that the serious confusion which has arisen will disappear, and a description of the new Raccolta will be given in this journal as soon as the new volume is to hand.

(iii) *Ibid.* 12 March, 1938 "Conditiones ad validam sacramentum 'Viae Crucis' stationum erectionem ex novo statuuntur" (*Acta Apostolicae Sedis* 1938, XXX, p. 111). The Indulgences to be gained were carefully defined, 20 October, 1931. (Cf. CLERGY REVIEW, 1932, III, p. 240.) The decree *Consilium suum persequens*, 20 March, 1933 (Cf. CLERGY REVIEW, 1933, VI, p. 73) greatly restricted the faculties of priests in attaching indulgences, and many doubts have arisen. The above decree states: "Itaque Sanctitas Sua . . . abrogatis singulis conditionibus hactenus vigentibus, benigne decernere dignatus est ad validam stationum 'Viae Crucis' erectionem sufficere ut sacerdos, idcirco rogatus, debita facultate sit praeditus, iuxta Decretum 'Consilium suum persequens' datum die 12 Martii, 1933;<sup>1</sup> prorsus tamen decere, ratione praesertim ecclesiasticae disciplinae, ut singulis vicibus, nisi agatur de locis exemptis, accedat venia Ordinarii loci, ubi facultas exercetur, saltem rationabiliter praesumpta, quando Ordinarius facile adiri nequeat. Praeterea eadem Sanctitas Sua statuit ut omnes 'Viae Crucis' erectiones, quacunque ex causa hucusque invalide peractae, huius Decreti vigore sanatae mancant."

<sup>1</sup> This seems to be an error for 20 March.

## CHURCH MANAGEMENT

### THE FURNITURE OF THE HIGH ALTAR

#### 2. Altar Cloths and Frontals

THE veiling of the top, front, and sides of the altar is prescribed by a rubric of the Missal. Number twenty of the General Rubrics requires the upper surface to be covered by three cloths, one of which must be sufficiently long to veil both sides as well. The front elevation is to be veiled by a frontal. The rubric associates cloths with frontals in adjacent sentences without even repeating the subject, *altare*, common to both. *Hoc altare operiatur tribus mappis . . . Pallio quoque ornetur. . . .* The *Caerimoniale* confirms this complete envelopment of the altar by requiring a second frontal to veil the back elevation when the altar stands free of any wall, as the ceremony of consecration demands.

Today the covering of the front is considerably neglected, although that of the sides is never omitted, which is difficult to account for, since the veiling of top, front, and sides, derives from the same rubric, and was originally carried out by one and the same cloth.

The earliest known illustration of a complete altar occurs in the sixth century Vienna *Genesis*, which shows it encased in a single cloth, not hanging in folds, but sewn at the corners like a box cover. The single cloth continued in use, in this country at least, as late as the fourteenth century, as shown in a manuscript in the Fitzwilliam Museum at Cambridge.<sup>1</sup> Earlier examples abound such as that in the Benedictional of St. Ethelwold, tenth-century bishop of Winchester, where the cloth is coloured and hangs in folds over the top and round the front, back, and sides. The persisting principle seems to be the complete enveloping of the altar by cloths, as the tabernacle is enveloped by the *conopaeum*.

Then came the detachable frontal, not later than the thirteenth century, and it continued in use through the early renaissance to the sixteenth century, as the paintings of Pinturicchio show. Later it became widely neglected, though not in St. Peter's, Rome. Architecturally its intro-

<sup>1</sup> MS. James 48, no. 273, f. 180.

duction is invaluable. Its flat surface, unbroken by light and shade, at once gives prominence to the altar by eliminating camouflage.

It also applies a solid block of colour to the whole altar front, capable of focusing any colour decoration of surrounding walls. This is the exact reverse of much present-day practice, when the walls are heavily painted or hung with curtains, while the focus of the whole church, the high altar, is left not only in the bare stone, but often disastrously broken by shadows in receding panels under a projecting *mensa*. Moreover, by changing the colour of the focal point, the altar, a variation of accent is given to the decoration of the whole building, which ensures the permanence of the altar's visible prominence by the charm of variety.

But the coloured frontal has a theological value (if a layman may say so) outweighing even the architectural. To clothe the Representation of Christ in the colour of the Season or of a Saint presents to the eyes something which can more easily be apprehended than described in words. If there is truth in the lines of Horace, *Segnius irritant animos demissa per aurem Quam quae sunt oculis subjecta fidelibus*, appeal comes more directly through the eyes than through the ears. In Lent, for instance, words from the pulpit inviting to acts of penance may have less force than a clear view of the Figure of Christ robed in the penitential purple, presenting to the eyes not only the Example, but also the Source of power to follow it.

The Easter frontal, too, by clothing the Figure of Christ in robes of glory is but a translation into colour of the collect for Easter Day, *Quae praeveniendo aspiras, etiam adjuvando prosequere*. It presents to the eyes both the victory and the endless resources resulting from it with a sense of conviction which the ears are slower to receive.

So with the Proper of the Saints. Surely to look upon the *Imago* of Our Lord, robed in the colour of yet another of His members, in whom His own victory has triumphed afresh, brings a flash of illumination to St. Paul's words, *Vivo autem, jam non ego: vivit vero in me Christus*. And the invitation to approach Our Lord through the intercession of His victorious member is also immeasurably strengthened.

GEOFFREY WEBB.

## BOOK REVIEWS

*Ulrich von Hutten and the German Reformation.* By Hajo Holborn. Translated by R. H. Bainton. Demy 8vo. Pp. viii + 214, with six illustrations. (Yale University Press. London: Humphrey Milford, 14s.)

THE biography of Hutten, the humanist leader and the publicist of the Reformation in sixteenth-century Germany, has had a history not unlike that of Luther. The popular conception of him is that imagined by the liberal rationalist D. F. Strauss, whose *Hutten* appeared in Germany in 1858 and was translated into English in 1874. For him Hutten was the great patriotic humanist, the champion of German liberty and the inspired spokesman of the new nationalism. In 1920 appeared the Protestant Paul Kalkoff's *Ulrich von Hutten und die Reformation*, a devastating criticism of the popular figure, similar in spirit to Denifle's explosive attack on the nineteenth-century picture of Luther. Kalkoff painted Hutten in the very worst colours; a robber, a traitor, a loud-mouthed boasting brigand, a forger, and an evil liver in whose debauched life the ruling passion was hatred of the clergy. In 1929 Professor Holborn published a new study in German; and the present work is a recasting and expansion of the original, leaving aside most of the controversial points and critical discussions, and giving a straightforward account of the development of Hutten's thought in the surroundings of his time.

While conceding much that Kalkoff claimed to establish, and admitting the low historical value of Strauss's work, Professor Holborn draws a portrait which lies between the two extremes. Hutten is probably best remembered for his part in the Reuchlin quarrel, and his part-authorship of the bitterly satirical *Epistolae Obscurorum Virorum*—a title, incidentally, which has been neatly rendered by an Oxford lecturer as *Letters of Some Shady Persons*. Personal motives figured largely in his quarrels. "His attack on the learning of the Church was a polemic not so much against scholasticism as against scholastics" is Professor Holborn's judgment on one of them; and the same was true of the early stages of his attack on the Papacy. He detested the militaristic Julius II and the "Florentine shopkeeper" Leo X. Love of national

freedom, inspired by the classical writers, above all by Tacitus, was a big driving force in his life, making him anti-Roman and anti-clerical ; but the urge for personal freedom was even greater. He quarrelled with most of his friends, with Reuchlin, with Erasmus especially, to whose Socrates he had once vaunted that he would play Alcibiades ; and it was far less any spiritual affinity than the accident of a common enmity for Rome which threw him together with Luther.

This is on the whole a judicious work, more succinct than most German books, perhaps over-simplifying the Reformation issues, too favourable in its appraisal of Luther, and showing occasional signs of anti-papal animus. A biographer tends to exaggerate the importance of his subject, and one may wonder if Hutten was quite the dominant figure he appears in these pages. One is tempted to see him rather as the subject of a personal tragedy of unsatisfied pride and frustrated ambition. He finished his diseased life in 1523 at the early age of thirty-five, outside the Church, in so many ways a tragic figure of wasted powers. Professor Holborn does much to give us a true picture of the ideas, the prejudices and the searchings of the early sixteenth century, and a portrait of Hutten which in its main lines is likely to endure. The translation, despite Americanisms, has been well done, there are useful bibliographical indications, but the index is a mere list of names.

A. B.

*Matthew, Mark and Luke.* A study in the order and interrelation of the Synoptic Gospels, by the late Dom John Chapman, Fourth Abbot of Downside. Edited, with an introduction and some additional matter by Mgr. John M. T. Barton, D.D., Lic. S. Script. (Longmans, pp. xxv and 312. 25s.)

For all who claim some literary interdependence in the Synoptic Gospels the question whether Matthew came before or after Mark is obviously of vital importance ; it being accepted that one used the other and that neither used Luke. That Matthew came first is of course the traditional and common Catholic teaching, but non-Catholic scholarship has long

insisted that Mark came first and that it was one of Matthew's chief sources, the others being a collection of our Lord's sayings commonly known as Q. On minor details of their theory, non-Catholic writers differ, and at times very widely, but about the priority of Mark and the existence of Q they seem to be in complete agreement. Indeed, in popular exposition at least, no other view is put forward: B.B.C. listeners have heard one professor assert without qualification that "the Gospel according to Mark was the earliest of them all" and that "the author of the Gospel according to Matthew made the narrative of Mark his basis and also used the Book of Sayings", while readers of *The Times* have been assured by another professor that the priority of St. Mark's Gospel and its use by St. Matthew as the *Grundschrift* or basis of his own narrative "may confidently be claimed to be the surest result of seventy years' intensive labour by many minds".

That this result is by no means sure is the main thesis of this most valuable work by the late Abbot of Downside. Meeting the critics on their own ground the Abbot advances several internal arguments to support the view that Matthew came first and was used by Mark. Nor will he accept the compromise view that at least the Greek translation of Matthew's Aramaic is indebted to Mark: the Greek Matthew, asserts the Abbot, was used by St. Peter in his preaching and St. Mark took down what St. Peter spoke; Mark therefore depends through St. Peter on the Greek Matthew. With no less vigour the Abbot attacks the second "axiom" of the moderns: the paradoxical, undefined and elusive Q, he maintains, never existed; it is something impossible and absurd.

It is perfectly obvious that this is a rather serious attack on a position which so many have deemed impregnable. Nobody will expect a reviewer to assess offhand the effectiveness of the Abbot's artillery, but we can at least suggest that the moderns can by no means afford to despise it. They might well re-examine their defences if only out of respect for the acknowledged reputation of such a seasoned campaigner.

Lack of space precludes any discussion of the Abbot's other chapters which contain *inter alia* a valuable review of

the internal arguments for Matthean authorship and for an Aramaic original as well as an interesting suggestion that St. Luke modified the first draft of his Gospel when he came across Matthew in Greek. Nor can we delay to congratulate the publishers on a truly handsome volume. But we must offer a word of thanks to Mgr. Barton who has edited the late Abbot's manuscript. While it would be an impertinence to praise the scholarship of Mgr. Barton's introduction and explanatory notes, we may at least record our appreciation of the painstaking industry which his task demanded and received. "Non facilem laborem, immo vero negotium plenum vigiliarum et sudoris assumpsit."

B. P.

*A History of Political Theory.* By George H. Sabine. Demy 8vo. Pp. xvi+797. (George G. Harrap & Co., Ltd. 15s.)

THE Professor of Philosophy in Cornell University has written a remarkable single-volume history of political thought from Plato to Lenin, and has supplied a long-standing need. This book, which will supersede Dunning's now obsolescent volumes, is written for students with some historical knowledge. It is free from padding or literary trickery, compact, concise, relevant, remarkable for up-to-date information, and original judgement. Professor Sabine expresses his own philosophical preferences in a preface which must be read, but his candid confession of scepticism, in the line of the Sophists and Hume, does not deprive his work of an admirable objectivity, while it adds the spice of originality to many of his criticisms. He several times expresses his dissatisfaction with the "intellectual confusion inherent in the system of natural law", and it is this attitude which detracts from his account of the teaching of St. Thomas. The short section on St. Augustine is very good, and there is a temperate and objective account of the theories underlying the Investiture controversy. Two pages situate the dispute between Boniface VIII and Philip the Fair, with a suggestive view of the consequences. The problem of a territorial church in a world of lay proprietorship and of patronage and jurisdiction based on



land was one which was never satisfactorily solved. In the account of the doctrinaire secularist theories of Marsiglio of Padua there is no mention of the point made long ago by Dr. Figgis that Marsiglio's admission of the right to resist a secular ruler gives away his case against the Papacy, for heresy must be a reason for resistance, and judgment on that issue belongs to the Pope. The author seems most diffident about the value of his last three chapters on Marxism, Lenin and Fascism, yet for one reader at least these seemed the best in the book. The political conceptions of both schools have a common source in Hegel, and students will certainly welcome Professor Sabine's disentanglement of the German philosopher's thought. Some of his own judgements have almost the force of epigrams. Characteristic is the remark that Hegel's dialectic "thrives upon ambiguities of terminology", while of the confusion of jurisdictions in the Royal Supremacy in England he notes: "The truth is that the temporal headship was plausible just in so far as it was not necessary to understand it."

A. B.

#### FROM FOREIGN REVIEWS

(1) *Augustin und der Semipelagianismus*.<sup>1</sup> A study of the beginnings of Semipelagianism and of the writings in which St. Augustine exposed the fundamental falsity of that doctrine, leads Fr. K. Rahner, S.J. to some interesting conclusions. In these polemical works which occupied the last two years of St. Augustine's life he finds no evidence that the great Bishop of Hippo had any conception of a grace which is "merely sufficient". Against the Semipelagians, who made predestination depend ultimately upon man's free decision to co-operate with divine grace, St. Augustine teaches that God has chosen a definite number of men for salvation; He knows that number eternally because He has decreed in which souls He will work salvation and in which souls He will not. Hence predestination does not merely rest upon God's foreknowledge of man's consent to grace, but it is the divine decree to give to a

<sup>1</sup> *Zeitschrift für Katholische Theologie*, 1938, 2 Heft, pp. 171-196.

certain number of men that grace which will make them worthy of eternal life. That He chooses out these souls from the *massa damnata* is an act of mercy on His part, that He does not grant this grace to others is a just judgment; for, in consequence of original sin, no man has any right to eternal life. Why He chooses these and rejects those is a mystery which man can never solve. Those to whom God does not give grace will freely commit sin, and for those sins man alone is responsible, and for them he will be punished. Nowhere in his answer to the Semipelagians does St. Augustine mention that guilt of man which consists in his wilful rejection of a grace that he might have accepted. And if he does not mention it, this is a sign, says Fr. Rahner, that it did not come within his purview. Nor did the Semipelagians find the doctrine of "sufficient grace" in the writings of St. Augustine; this is clear from the description of Augustinian grace which they themselves give, and from the difficulty they found in accepting his doctrine of predestination.

However, to say that there is no mention of sufficient grace in the later writings of St. Augustine is not to say that he was a Jansenist. Such a judgement would be "un-historical"; it would not take account of the circumstances in which St. Augustine wrote, nor of the fundamental error which it was his purpose to confute. "It is natural," writes Fr. Rahner, "that this first attempt at a synthesis of the doctrine of grace, undertaken in the heat of combat, should present many lacunae and overlook many necessary elements, that it should even omit truths which Augustine himself had expressed or touched upon in another connection and which he has never actually denied or rejected. The fact is, however, that he did overlook such truths, he did fail to make use of them in the development of his doctrine, and to such an extent that the logical consequences of his teaching might have proved to be inconsistent with them." Jansenism has not the excuse of being a first attempt at a synthesis of doctrine, nor were its errors mere exaggerations committed in the course of a just war against heresy. What Augustine merely overlooked or did not mention Jansen made the cardinal point of his doctrine; what Augustine did not say Jansen expressly denied.

Moreover, the Jansenists committed the fault of disregarding the whole of that traditional development which served to fill the gaps in an outline which Augustine had left incomplete. But just as it would be unreasonable to call the Doctor of Grace a Jansenist, so it would be "unhistorical" to read into his teaching all those elements of a complete and logical synthesis which only a later development has made clear and explicit. Fr. Rahner's article is important, and likely perhaps to arouse some discussion.

(2) Those who are interested in the subject of the "priesthood of the laity", which is the theological basis of Catholic Action, will find much that is worth considering in an article by Dr. A. M. Hoffmann, O.P. entitled *Zur Lehre vom weihepriesterlichen Opferakt*.<sup>1</sup> The laudable desire to impress upon the laity the importance of that priesthood which all Christians have in common has caused certain theologians, so Dr. Hoffmann suggests, to indulge in less laudable exaggerations, and even to place laymen on exactly the same level as the ordained priest so far as the specifically priestly act of offering the sacrifice of the Mass is concerned. Especially open to attack on this ground is the view of Dom O. Casel, who sees the vital distinction between priest and layman, not in the fact that the priest is the offerer of sacrifice, but in the fact that he is consecrator. As offerer he has no pre-eminence over the laity. Indeed, I find attributed to Dr. E. Krebs<sup>2</sup> the surprising statement that the priest offers the Sacrifice of the Mass only in virtue of the powers of the "lay priesthood" which he has received in Baptism and Confirmation. That such views cannot easily be reconciled with the teaching of the Council of Trent, of the Roman Catechism and of St. Thomas Aquinas is shown convincingly by Dr. Hoffmann in his article. Whatever be the nature of the priestly activity which the laity exercise in the offering of the Mass, it seems certain that their power to offer the sacrifice arises out of the characters of Baptism and Confirmation, whereas the oblation act which is proper to the priest is grounded in the power received by ordination.

G. D. S.

<sup>1</sup> *Theologie und Glaube*, 1938, 3 Heft, pp. 280-298.

<sup>2</sup> *Vom königlichen Priestertum des Volkes Gottes*, Freiburg, 1925, quoted, but not approved, by Dr. Engelbert Niebecker: *Das allgemeine Priestertum der Gläubigen* (Schöningh, Paderborn, 1936).

(3) *De Delegatione a iure* (Generosus Crisci in *Apollinaris*, fasc. 4, 1937.)

The writer defends the view of Hilling and Roberti that, in the Code, there is actually no delegation *a iure*. Faculties which before the Code were regarded as such are now more correctly to be considered as attached to an office, and they are accordingly enjoyed *potestate ordinaria*. The notion of delegation *a iure* has always existed in Canon Law, and was particularly stressed in the reformatory decrees of the Council of Trent in order to make it clear that Bishops were, in many instances, acting as delegates of the Holy See. It is not, indeed, positively excluded from the Code and there are examples of it to be found in legal sources since the Code, notably in the instruction of the *Congregation of the Sacraments*, May 7, 1923. The author does not, therefore, deny the existence of such delegation, which is given, in certain circumstances, to a subject who does not enjoy an office. But, as far as the canons of the Code are concerned, he is of the opinion that whenever faculties are declared to be given in exceptional circumstances, e.g. Canons 882, 990, §2, 1044, they are not to be regarded as delegated *a iure*. The point is of some consequence and, if the writer's contention is correct, this interpretation clears up a considerable amount of obscurity. The manualists, with a few exceptions, e.g. Sipos, *Enchiridion*, p. 169, do not advert to the point or else they take for granted that the exceptional faculties are conceded by delegation *a iure*.

(4) *De Officio Cooperatoris Paroecialis* (Dr. Toso in *Jus Pontificium* 1937, fasc. 4.)

The question of the powers of an assistant priest, legitimately appointed to a parish, has occupied the attention of canonists for some time past, particularly in regard to such practical points as the right of these priests validly to assist at marriages. In most dioceses in this country, the faculty is expressly delegated to them by the Ordinary, either in the document appointing them or in the *pagella* of their faculties. But, supposing it is not expressly delegated by the Ordinary or by the parochus, there arises a serious doubt concerning their competence. The conclusions reached by Dr. Toso are, we think, correct. In the Code their powers are scarcely mentioned except *obiter* as in Canon 1096 §1, and

the matter is left to be determined by diocesan law, by the Ordinary or by the parish priest according to the terms of Canon 476 §6. Whatever powers they possess are, therefore, delegated not ordinary. This delegated power, unless the contrary is manifest from some local law, is fully conceded to them by the Ordinary when he appoints them to the service of a parish, even though in the act of appointment the powers conferred are not specified. Therefore, in whatever pertains to the parochial ministry, e.g. marriages, confessions, etc., the assistant priest always acts validly, unless some power is excluded by local law. He acts validly even against the will of the parish priest. But it is unlawful for him to do so without the latter's consent. We think that this view now represents the teaching of most canonists.

(5) *Religieux et Oeuvres Diocésaines*.<sup>1</sup> On an analogy with those canons of the Code which govern the position of a religious who is also a parish priest, the author indicates certain rules to be observed in a situation which is often an occasion for friction. If a religious is in charge of the temporal administration of some diocesan society, the property belonging to it must be kept distinct from that belonging to the religious Institute. He will be subject to a double authority, the local Ordinary and the superiors of the Institute. The Ordinary requests the assistance of a religious who is presented for the purpose by the religious superior; he may be withdrawn from his charge at the instance of either authority, but the use of this power may cause considerable harm unless it is done circumspectly and for grave reasons: *summum ius summa iniuria*. Throughout his tenure of office the religious is in the rather difficult position of trying to serve two masters, the Ordinary and his own superior. The instruction of *Propaganda*, 8 December, 1929, which deals with this situation in foreign missions, has provided many rules which make for the harmonious working of the double authority, but Fr. Jombart hesitates to apply them all to countries which are under the common law, and he is very likely quite right. He adds two suggestions to those which have been drawn from legal sources. These are, firstly, that the religious rule should be observed

<sup>1</sup> E. Jombart, S.J., in *Nouvelle Revue Théologique*, 1938, March, p. 316.

in so far as its observance can be reconciled with the duties of the diocesan charge which has been taken. The religious superior is advised to be content with the essentials of religious observance and to be ready to give every dispensation which may appear to be necessary. But, secondly, he must resist the temptation to give the local Ordinary religious subjects who, for various reasons, do not fit in happily with the life of a religious community. The subject who is an excellent religious will also be an excellent official for some diocesan work, and his activities will redound to the credit of his Institute.

E. J. M.

*A Letter from His Eminence the Cardinal :*

To the Editor, *THE CLERGY REVIEW*,

The Archbishops and Bishops of England and Wales at their last annual Low week Meeting decided to commend to the generous support of our Catholic people the work of the Catholic Committee for Refugees from Germany and Austria, recently formed under my presidency. It is my earnest hope that, despite the needs of our own parishes, schools and poor, which it is our first duty to meet, this appeal will find a ready response. For it is one that gives expression most clearly to the supernational unity of Catholics which has its foundation in their membership of the Mystical Body of Christ. It is one that affords opportunities for the practical exercise of that charity enjoined upon us all in the parable of the Good Samaritan, where it is the kindly foreigner who did minister to the needs of the afflicted Jew by the wayside.

From Austria and the rest of the German Reich, there comes the sad tale of many of our fellow Catholics who, through no fault of their own, are suddenly deprived of their means of subsistence, simply because they have some Jewish blood in their veins. They are of the race of Jesus Christ and His Blessed Mother.

Nor are these the only Catholics forced into an unwilling exile. Many of them find themselves homeless, and even destitute, because of the part that they had played in the public life of their own country, be it in the Christian Trades Unions, in the Centre Party in Germany, or in the Fatherland Front in what was Austria.

Others again were members of the Catholic Youth organizations which, despite the Concordat between the Holy See and Germany, have been driven out of existence. Then there are those who, consequent upon the suppression of so many Catholic schools in Germany, are compelled to seek outside of their own country that Catholic education for their children which they feel in duty bound to give them.

In seeking to come to the aid of these unfortunate men, women and children, our Catholic Committee has no political motive or function whatsoever. While its members share "the burning anxiety" of Our Holy Father for the



Church in Germany, they are well aware that their co-religionists in the Reich have, as a whole, accepted the existing form of government. They have no desire to meddle in German or in international, or in any other politics. Their sole concern, as it is my own, is that among those who have been forced to leave their homes in the Reich, there are many fellow-Catholics who are in dire distress and in immediate need of help. It is for us to prove ourselves to be worthy disciples of Christ, and worthy of our Christian name, by providing for their immediate wants and doing so promptly.

I beg all our Catholic people to give what they can afford even though for many their utmost be but a few shillings or a few pence. The office of our Catholic Committee, 120 Victoria Street, London, S.W.1, will gladly inform enquirers of the various practical ways, apart from gifts of money, in which they can co-operate and render real service. Let all remember with what kindness and generosity the Catholic refugees from these shores were received on the Continent of Europe in the days of their own sufferings for the Faith three centuries ago, and that as the Church is to subsist in all ages, so too must that spirit of charity which is her greatest characteristic. It must not be said that among our fellow-citizens who are not Catholics, many have been more ready than we have been to come to the aid of the German refugees. Honour to all who help their fellows in distress, but for us, the time to do our part is now.

Yours sincerely,  
A. CARDINAL HINSLEY,  
Archbishop of Westminster.

The Index of Volume XIV, which with this number is complete, will be published as an inset with the July issue.  
—EDITOR.

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## BOOKS RECEIVED

- WALLENSTEIN. By Francis Watson. (London: Chatto & Windus. 439 pp. 15s.)
- THE GOSPEL ACCORDING TO ST. MATTHEW. By Rev. Leo F. Miller, Ph.D. (New York: J. F. Wagner. London: B. Herder. 346 pp. 12s. 6d.)
- MARY THE MOTHER OF JESUS. By Rev. Franz M. Willam. Translated by Rev. F. Eckhoff. (London: B. Herder. 352 pp. 12s.)
- SHORT CATECHISM OF CHURCH HISTORY. By Rt. Rev. Mgr. J. H. Oechtering, V.G. 28th edition. (London: B. Herder. 128 pp. 2s.)
- JOHN TIPTOFT (1427-1470). By R. J. Mitchell. (London: Longmans. 263 pp. 16s.)
- THE QUAKERS: THEIR STORY AND MESSAGE. By A. Neave Brayshaw. Third edition. (London: Allen & Unwin. 365 pp. 5s.)
- HIGHER REALMS. Religious poems. By Paul Falvury. (London: Libri Catholici. 63 pp. 2s.)
- HISTORY, FREEDOM AND RELIGION. By F. M. Powicke. (London: Humphrey Milford. 62 pp. 2s. 6d.)
- SEVEN SWORDS. Considerations on the Seven Great Sorrows of Our Lady. By Hugh F. Blunt, LL.D. (New York: Kenedy. 111 pp. \$1.)
- TRACTATUS DE GRATIA DIVINA, auctore Carolo Boyer, S.I. (Romae: apud aedes Universitatis Gregorianae. 434 pp.)
- HIS HOLINESS POPE PIUS XI. By Mgr. R. Fontenelle. Translated by M. E. Fowler. (London: Methuen. 278 pp. 10s. 6d.)
- 1649: A NOVEL OF A YEAR. By Jack Lindsay. (London: Methuen. 562 pp. 10s.)
- WESLEY'S ENGLAND. A survey of eighteenth-century social and cultural conditions. By J. H. Whiteley, D.Litt. (London: Epworth Press. 380 pp. 10s. 6d.)

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